

CHRISTIAN EDUCATION NUMBER

# The Baptist Record

"THY KINGDOM COME"

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## Christian Education Campaign

Dr. H. L. Martin is organizing the State for the educational, financial campaign for the month of November. This campaign for thirty days was authorized by the last session of the Mississippi Baptist State Convention. The time for the campaign was not fixed by the Convention, but the Education Commission was given authority to plan it. So it should be understood throughout the State that there is no conflict between this campaign and our regular program.

The campaign is an absolute necessity. The Cooperative Program is not producing a sufficient amount to enable the Education Commission to take care of the maturing bonds for Mississippi College and the interest on all outstanding bonds. This was contemplated when the Convention was in its last session. Hence, the authority for a thirty day campaign some time during this present year. A concerted effort during the month of November with every member doing even a small part will enable the Denomination to meet its obligations the first of December, and the school obligations as pertains to the bonded indebtedness have become the obligations of the State Convention. As such, they should be met promptly. For this to be done, money will have to be contributed by the close of November. Believing we can do it will enable us to do it. A right attitude towards the campaign will enable us to believe that it can be done.

—R. B. Gunter,

Corresponding Secretary,  
Baptist State Convention Board.

At a meeting of the Education Commission held August 12th the Executive Secretary was authorized to work out whatever plans might seem advisable for a \$60,000 Cash Campaign during the month of November for Christian Education. Such a campaign, as Dr. Gunter has pointed out, was authorized by the last State Convention, and the amount raised will be used to supplement the receipts from the Cooperative Program in taking care of the obligations already incurred by the Commission (largely, maturing bonds and interest) under express instruction of the Convention.

For this Campaign a simple, workable plan has been outlined—a plan that has received the hearty approval of all with whom we have had opportunity to discuss it. All needless "red tape" will be eliminated. Much stress will be laid on careful preparation, wide publicity, earnest prayer and thoroughness in rounding out the task. Brother J. E. Byrd will lead the Sunday Schools of the State in taking a vigorous share in the Campaign. And despite the "depression," by Heaven's guidance and favor we can succeed.

On some phases of our Education work there are differences of opinion among us; but we all agree that our Convention's debts must be paid and shall work together heartily to make this Campaign a success.

—H. L. Martin,

Executive Secretary,  
Baptist Education Commission.

### AN OPEN LETTER TO THE PASTORS

Dear Brother Pastor:

I deem it unnecessary to emphasize the importance of the Denominational paper to our local, associational, state and world-wide Denominational work. The pastor who cannot see this is without question not capable of leading churches in carrying out the will of Christ.

This letter is for the purpose of emphasizing the importance of concerted and simultaneous effort on the part of the pastors throughout the state during the month of September. The Promotional Committee of the Southern Baptist Convention, in considering plans for the every member canvass November 29th to December 6th for the 1932 budget, were impressed at the very outset with the importance of carrying information to the people. They looked upon the Denominational paper as the best agency and an indispensable medium for this purpose. A committee was, therefore, appointed whose duty it was to recommend a plan for increasing the circulation of Denominational papers throughout the south. This committee made its report, which report has been published in the various Denominational papers. Among those recommendations was that the paper be sent to all pastors who are not now subscribing for it and that all pastors be requested to appoint a committee for increasing the circulation of the paper. Another recommendation was that envelopes be printed by the various states and sent to churches to be used in soliciting subscriptions. Third, that the pastor having spoken in behalf of the paper make the appeal publicly for new subscribers, as well as renewals, and that having obtained all he could in this way he then have the committee work the remainder of the membership.

The Baptist Record goes to each subscriber for twelve months once a week, excepting Christmas, for \$2.00 a year. If put into ninety per cent of the homes of the resident membership, it goes for \$1.00. If unable to secure a subscription for twelve months, then take it for six months for \$1.00 and if unable to secure it for six months the Editor, who is Business Manager, is offering the paper for the next four months for fifty cents, from September 1st to January 1st. Let us get the paper during the next three months into every Baptist home. We believe that if all families would take it for at least three months and read it the majority of them would want to continue their subscriptions.

IT IS ALWAYS IMPORTANT TO GET THE MONEY WHILE YOU ARE TALKING ABOUT IT. If you desire the envelopes, write us how many you want and envelopes will be forthcoming.

—R. B. Gunter,

Corresponding Secretary  
Baptist State Convention Board.





MISSISSIPPI COLLEGE BAND

### THE BIBLE AND CHRISTIAN EDUCATION

Rev. E. B. Hatcher, D.D., Blue Mountain

Christian education means education plus the element indicated by the word "Christian". A Christian college says to a prospective student, "Come to us and we will give you not only the education provided by the state school, but something else which the state school can not give,—namely, a Christian education."

Such a student would find at college,

1. A Christian atmosphere in which he gets his education;
2. The courses of study given from a Christian point of view;
3. Classes for teaching distinctively Christian subjects;
4. College organizations for enlisting him in Christian activities.

What part does the Bible play in such a program?

As regards the Christian atmosphere in our denominational schools the Bible, of course, is related to such atmosphere as the fountain head is related to the streams which flow from it. Out of the Bible must come those ideals and principles which help to create a school atmosphere. The character and life of teachers and pupils also are unconscious contributors to this intangible something which we call "atmosphere", and such characters and lives must draw their inspiration from the inspired Word.

All the courses of study are to be presented from the Christian point of view, which is the same as saying that they should be presented from the Bible point of view,—the Old Testament as well as the New. Let us have no sympathy with the idea that the New Testament alone is the Christian's Bible. How impossible to understand the one without the other, for the New Testament, with its roots in the Old, draws its very life blood from that book and the Old finds its fruition and perfect fulfillment in the New.

Christian colleges usually have courses of study in Bible doctrines, in personal soul-winning, in New Testament church administration and the like, and all such studies are simply the teachings of the Bible put into concrete, systematic form.

A Christian college usually has a Director of Religious Activities. Associated with the Director is a group of Christian students acting as assistants, and under their combined leadership religious organizations are formed among the students and they are trained in B. Y. P. U., Sunday School and other kinds of Christian service. In this way the students secure excellent preparation for different forms of church work that await them on their return to their homes. At the center of all these activities stands the Bible.

It is desirable that students in a Christian college seeking diplomas should complete a course in both Old and New Testaments, so that when the college sends forth a student with a diploma of graduation it would mean that the student had taken the Bible course. A Christian education to be complete must include a course of study,—

let it be repeated—in the Old and the New Testaments.

There are obstacles which render it exceedingly difficult, in some cases, for a college to accomplish this. But it would seem that all our denominational colleges ought to work towards that objective, and they are probably doing so.

Our denominational colleges honor themselves when they put honor upon the Bible. It should be the great dynamic at the center of the institution, for it is through this dynamic that the Spirit of God does His work in the institution. The spirit produced this book and gives it the power by which the college may Christianize the education which it offers.

—BP—

### THE PASTOR AND CHRISTIAN EDUCATION

Rev. B. Locke Davis, Gulfport, Miss.

The pastor, by virtue of his position, faces tremendous responsibility for the maintenance of our Christian colleges, and the faithful pastor will include in his program adequate provision for meeting this obligation.

It is first necessary, however, in order to recognize his responsibility, for the pastor himself to believe in our Christian schools. Perhaps it seems superfluous to stress this fact, but there are some among us who are declaring openly that they believe the time has come when we should turn higher education over to the state and concentrate our energies on the placing of religious secretaries in state schools and on the general program of The Department of Southern Baptist Student Work of the Sunday School Board.

Baptists are heartily in favor of the highly developed state school system, and gladly pay taxes as citizens for its support. The state is under obligation to its young people to furnish them the opportunity to develop into cultured and useful citizens, and the state school is rendering a great service in line with this objective. But we hold a higher ideal, which the state by constitutional limitation is unable to follow, in that we strive to make a cultured and useful Christian citizen. We believe that we have an obligation not only to our Baptist young people and to ourselves as a denomination, but that we have an obligation also to society as a whole to insure the development of an educated Christian leadership of a higher type than is generally possible in state schools.

We rejoice in the splendid work that is being done by our religious secretaries in state schools, and certainly we should strengthen this work particularly in view of the comparatively large number of Baptist young people who are at present attending the state schools. But this program of work, as effective and desirable as it is, faces necessary limitations in the state-controlled school that make it impossible to insure the development which we feel is essential to an adequate Christian leadership. We believe that the opportunity for spiritual development in our schools that differentiates them from state schools justifies all that it costs us to keep them going.

It is significant that over eighty per cent of the men and women who enter definite religious service, and the large majority of prominent public servants as a class, including Presidents of the United States and U. S. Supreme Court Judges, were educated in denominational schools. It is not enough to say that Christian workers naturally would enter the Christian college because of their calling, for we find that many of them did not surrender for such service until after they had entered the atmosphere of the Christian school.

We cannot enter here into a full discussion of this phase of the question. If any pastor who finds himself lukewarm on the subject of Christian Education will conscientiously study the question he will inevitably emerge from such study with the firm conviction that the maintenance of our Christian colleges is a fundamental prerequisite to our denominational program and to our Christian civilization.

The deepening of this conviction in our pastors generally will serve, in my opinion, as a powerful stimulus to the consciences of our schools, as they seek to keep themselves definitely Christian in program and purpose. It is no reflection upon our splendid schools to recognize frankly that without a positive Christian program it is possible for a Christian school, like an individual Christian professor, to grow coldly academic in spirit, differing from others in name only. Yet our schools have no justification for their existence, and could not expect our people to submit to another taxation for their support, unless they see to it that their students receive something more and something far better than is given in other schools. A vital and continuous recognition of this fact by pastors and people, crystallizing in successive Conventions, will insure in our schools a positive and perpetual pursuit of this higher objective.

The immediate responsibility of the pastor will be fulfilled when he inspires his people to believe in our schools and when he leads them to cooperate to the fullest possible extent in financial support and in the attendance of their young people. When in any community one finds a prevailing spirit of loyalty toward the nearest Baptist college, where Baptist boys and girls look forward with eager anticipation to their enrollment in the school which they have already learned to love, one uniformly finds that behind this situation there is a pastor or other leader who is himself first imbued to a powerful degree with this selfsame spirit. A pastor who believes with all his heart in Christian Education cannot fail to carve out for our schools a big place in the hearts of his people.

In my opinion, nothing can take the place of definite, enthusiastic instruction. In the writer's church, on a given Sunday before the every-member canvass is taken we expect to supplement the regular Sunday School lesson in every class with special instruction on Christian Education, and shall do the same on other Sundays for the other Causes.

It goes without saying that the pastor's leadership in the whole denominational program will be effective in proportion as he leads his people into definite and intelligent prayer. Aside from magnifying the Causes in the general prayer life of the church, I believe it would be profitable, wherever possible, to precede the every-member canvass with a series of simultaneous cottage prayer meetings, concentrating upon but one of the seven causes at each meeting.

Happy indeed is the pastor who has the hearts of his young people and maintains such close fellowship with them that he is able to lead them to realize that real success means fulfilling the purpose of one's life in service to one's fellow-men, and that greatest preparation for service can be secured in the Christian school.

Some twenty-five per cent of our college Baptist young people in the South are now, from one cause or another, attending state and private schools. Manifestly the percentage is too high. Wide-awake pastors with conviction on the subject of Christian Education can materially lower this percentage in the future.



# SCRIPTURE AUTHORITY FOR CHRISTIAN EDUCATION

Dr. J. P. Williams, Mendenhall

When the New Testament was written there were no Christian schools as we have them today. Christianity was fighting for a foothold in the world, without a legal right to existence. Neither was there a system of state education, such as we have now.

But we do have Scripture to justify Christian Education. James 3:13 says: "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." This has reference to spiritual discernment, no doubt, but requires an intelligent knowledge of the social order, as it then existed.

When Paul wrote to Timothy exhorting him to diligent study, as found in 2nd Timothy 4:13-16, does anybody suppose he was not to consider the philosophy of life as held by the people among whom he was to work? What would a missionary do in China without a knowledge of the Chinese philosophy of life? There must be a place of common understanding.

But we have the force of example. It was providential that Moses was educated in all the learning of Egypt to prepare him to lead the children of Israel. And Paul, by his wonderful knowledge, was prepared to combat the errors of Judaism and idolatry. Rate the value of his rare culture, as he spoke to the Athenians on Mars Hill, Acts 17:22f. Much of the New Testament was written in answer to the thoughts of the false philosophies of the day, as in the first Epistle of John, or the Epistle to the Colossians. How dependent we are on our commentators and theological teachers! But we need intelligent witnesses other than theologians. We could not estimate what Roger Babson's testimony for Christianity has been worth.

We face a vital issue. Education is to the fore for all the rising generations, from the kindergarten to the university. The issue is, shall we have a godless education or shall it be founded on the truths and morals of Divine revelation? When viewed from this point we know that the whole Bible is on the side of Christian Education. With the spirit now dominant in many state schools and universities, without Christian schools we would soon have a godless education. Dr. E. Y. Mullins said, "If Germany had had some Christian schools, the world war had not been." Another said, "What Germany put into her schools led to aims at military conquest." If these things be so, and I think they are, our Christian schools should be maintained at whatever cost.



MRS. M. L. BERRY

DR. L. T. LOWREY  
Blue Mountain College

MR. J. E. BUCHANAN

## "WHY WE NEED CHRISTIAN EDUCATION" Rev. Chas. S. Henderson, D.D., Greenville, Miss.

Dr. H. L. Martin has asked me to write a short article on "Why We Need Christian Education". We might as readily raise the question, why we need education, because education is not complete without Christian Education. If education is knowledge, then knowledge of God, which is the highest knowledge, is a vital part of our Educational program and Christian Education furnishes such a program.

Certainly the people of the United States cannot be charged justly with indifference to education. Our increasing educational program establishes that fact. Our system of free schools makes it possible for even the poorest to obtain training for the mind and body without charge for tuition.

Intelligence is essential to proper self-government. In a democracy where government is by the people everything depends upon the ability of the people to distinguish between that which is calculated to promote the general welfare and that which tends to injury. The world will be "safe for democracy" only as democracy becomes the stronghold of Christianity. If Christianity is to reach democracy, our educational program must be brought under Christian influences. The prosperity of our country depends upon the mo-

tives and purposes of the people. Motives and purposes are directed in the right course only through religion. Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil, seemingly backed by men and money, systematically organized to destroy, the church must back with men and money its campaign for Christian education.

Never before has the thinking world come more fully to realize how big and broad and deep a thing education is. Education must not be for all men only but it must be for all of man. Education must train the emotions and will as well as the mind and eye. The heart must be cultivated as well as the hand trained. The chief end of education is not knowledge nor culture nor efficiency, but manhood and womanhood—character.

If to train the mind and develop the physical powers insured right character we might be satisfied with the education which the state provides. This, however, is not usually the case. Mere training in mathematics will not make an honest man of a liar. Knowledge of Latin and Greek does not insure a knowledge of God nor preclude immorality. A man may be a skillful physician, an able lawyer or a successful engineer and lack ethical ideals. Civilization is based upon morality rather than technical knowledge. If we fail in morality we fail utterly. The most serious menace to our American institutions today is not from the ignorance of men but rather from their lack of morality. We cannot stop with mere intellectual training in our educational program. That will mean national suicide. We must teach morals and religion, and this the state cannot do because it cannot teach religion; and thus far the efforts to teach morality without religion have not been highly successful. That is why we need Christian Education.

Of course it is said that we cannot teach religion inasmuch as it is life. Granted; but we can surround the youth with an atmosphere favorable to a religious life. We can provide schools that will emphasize the moral element in education, lay stress upon character and present the teachings of Jesus as worthy of the most serious attention by those who would make the most of life. That is why we need Christian schools.

Christian schools are our greatest gift to a safe democracy. Mississippi Baptists are fortunate in having such schools. Let us equip and endow them that they may render a larger and more effective service to the world.

We Baptists of Mississippi should support our own schools with our patronage, prayer and payrolls.



DINING HALL ENTRANCE, WOMAN'S COLLEGE



## Editorials

### "I THANK YOU"

In presenting this Special Number of The Baptist Record, the Secretary of the Education Commission wishes to express his appreciation not only to our beloved Editor, Dr. Lipsey, for allowing us this privilege, but also to those who at the Secretary's request have prepared the various articles, as well as to all who are connected with the preparation, printing and mailing of the paper, for their cordial and helpful cooperation.

Since coming to his new duties at the call of the Commission and the brethren, the Secretary has been deeply impressed with the beautiful spirit of ever-considerate kindness which prevails among the various workers in our busy headquarters building. Everyone—from our honored Secretary, Dr. Gunter, to the long-faithful janitor, Freeman—has been eager to assist him in every way possible.

Moreover the brethren throughout the state have been most cordial. Gracious expressions of good-will, confidence and encouragement have come from every section, proving beyond question that our people believe in Christian Education and want to see the work carried forward.

All this has been exceedingly inspiring to one just entering, as is the Secretary of the Commission, upon a big, hard task, and from the depths of a heart, humbled and grateful, he would say, to all, his very heartiest "I thank you!"

### A SUGGESTION

The next two months will be a period of unusual significance among Mississippi Baptists, with many interests demanding our attention. At the meetings of the Associations, during the W. M. U. September "Week of Prayer," and in the churches' preparation for our November Education Campaign much thought will be given to Christian Education. It is therefore suggested that this special number of the Record be carefully kept for reference, as it will undoubtedly prove of real value to those preparing reports or addresses on the work of our Christian schools.

### IS IT WORTH THE COST?

Christian education, like everything else in this matter-of-fact age, must submit to the practical test, is it worth the cost? There are two classes of people who would like to have an answer to this question, and both of them are large and important classes. One is made up of people who have boys and girls who need to be educated. The other, of people who are interested in education from a philanthropic point of view, people who believe enough in education to contribute to its support, and who want to know whether distinctively Christian education has values which are worth preserving, and which necessitate an extra outlay of money to do it. To both of these classes of people it is important that this question be answered definitely and without delay.

Baptists, who are called upon to answer this question, because they are in both classes, having both children to educate and schools to provide for, need to have very clear and positive convictions in this matter.

The answer to the above question, is Christian education worth the cost, is involved in another question which people are asking, namely, is there such a thing as Christian education, in theory and in fact? There would probably be no dissenting opinion, if by Christian education was meant simply the training given to young men or even young women which undertook to fit them directly for technical or professional Christian work, such training as is given in theological and missionary training schools. Surely this is Christian education.

But what about the training or mental discipline which is provided with the avowed purpose to prepare men and women to be better

Christians in the home, in business relations and as ordinary garden variety of church members? Can we afford to confine ourselves to preparing men for leadership in service, and neglect the Christian training of those who are to compose the great body of church members? Does not Christian education include the masses as well as the classes? With Baptists this question pretty well answers itself. Distinctions and orders are taboo among us. When Peter asked Jesus if what he was teaching was meant to apply to the twelve only, the Master answered, "What I say unto you I say unto all".

If there is such a thing as Christian education in theory and in fact, then what is Christian must be worth preserving at any cost. Is there such a thing as Christian civilization? Is there such a thing as a Christian home? There is of course but one answer to these questions. By this we mean that there is a civilization which is dominated by Christian ideals, whose people are responsive to the appeal of a Christian motive, a civilization which has been created by the proclaiming and acceptance of Christian truth and is held together by the cement of Christian sentiment. By a Christian home is meant, not merely a home where all, or even a majority of the members are Christians, but which is founded on faith in the fundamental Christian virtues, and is also controlled by Christian motive, and exists to embody in its members the Christian spirit.

Similarly a Christian school is not merely a place where the most, nor even all the faculty members are Christians, but a school where they are selected because they are Christians, where they not only singly lead exemplary Christian lives, but where their corporate existence and efforts are for the purpose of producing Chris-



GLEE CLUB  
Mississippi College

tian results. Avowedly their aim is to make the best possible Christians. To be sure, the school is to be judged both by its actual attainment in this matter, and by its aims and ideals, just as a Christian man is judged, or a Christian church.

If a school measures up to this, it is Christian. And only such education can be called Christian which has ideals and is in some measure attaining them. Its ground for existence, and for patronage and support is that it is this and is doing this. When a school does this it is worth any cost whatsoever.

Can spiritual values be put in the scale with money? Can that which makes better and more useful Christians, that which helps to bring in the kingdom of God be measured in dollars and cents? And yet men somehow are constantly so measuring moral and spiritual things. And even Jesus had to accommodate his manner of teaching to this habit of men, when he said "What shall it profit a man if he gain the whole world and forfeit his life?" And so we are asking over again, Is Christian education worth the cost?

There are some of us at least who believe that but for distinctively Christian education, all other education would not only not be worth the cost, but would endanger the foundations of religion and even of civil government. A sample of what intelligence, without the support and direction of religion, will do, may be seen in the first chapter of Romans. Here Paul depicts the growing corruption and demoralization which follow knowledge without recognition of God. Here the people who hold the truth in uprightness

are described as on the toboggan till God gives them up.

Just as the cost of schools and the cost of good roads are as nothing compared with the cost of ignorance and of bad roads, so the cost of Christian education is as nothing when we look to see how civilization itself, including education and all that has come to be the inheritance of the present generation, would come to dust and lust but for the leavening influence of the Christian school. What it does for the world at large, we should be anxious for it to do first hand in our boys and girls.

What will it cost if I send my boy to a Christian college? Answer the other question, What would it cost the world if we should blot out the Christian college?

### WE CAN DO IT

In approaching our November Cash Campaign for Christian Education, we shall do well to keep clearly in mind that the Campaign was expressly authorized by the last Convention; that it is intended to raise funds with which to discharge obligations already incurred, and incurred by the authority of the Convention; that it is an absolute necessity at this time if we are to pay our bonds when they mature; and that, in planning this Campaign, there is the fullest understanding and cooperation between the Education Commission and the other departments of our work. Certainly there will be no conflict between this Campaign and our great South-wide Promotional Campaign with its Every-member Canvass for the Cooperative Program.

The organization now being set up for our November Campaign has been worked out carefully in conference with various leaders, and all with whom the Secretary has had an opportunity to discuss the matter have expressed their unqualified approval of it. There are several features of the plan which seem to commend it especially.

First, the organization will be simple, including only the state headquarters, a Chairman for each county and the best possible committee in each local church. We are discarding district divisions, and the County Chairman and state headquarters will deal directly with each other, working heartily together in their efforts to enlist the membership of each local church.

Next, the canvass will be comprehensive, including not only the adults of the churches but the boys and girls as well. Brother J. E. Byrd, through the Sunday Schools, will enlist the pupils in the Campaign, a suitable envelope being placed in the hands of each potential giver, young and old alike. Effort will be made, of course, to secure such larger gifts as are possible, but prevailing conditions give little promise of many outstanding gifts, and in a very real sense we shall seek to make this "EVERYBODY'S CAMPAIGN."

Finally, the objectives will be definite and reasonable. While all will be encouraged to give as generously as possible, each Beginner will be asked to give at least a nickel, each Primary a dime, each Junior a quarter, each Intermediate a half dollar, each Young Person and Adult from a dollar up. Certainly these amounts are not at all unreasonable, and the definiteness of the suggested amounts, as well as the simplicity of the whole plan, seems to give real ground for the belief that, as many have said, "We can do it!"

Further details will be given from time to time as needed. Meanwhile the Secretary of the Commission will greatly appreciate any suggestions that the brethren care to offer in regard to the work, and urges that for the sake of our great common cause, as well as of Christian Education, we shall all pray much for the Campaign and pull together whole-heartedly for its success.

A man who has watched the world carefully for many years remarks, "He who says a thing cannot be done is likely to be interrupted by some one else doing it."





DR. AND MRS. J. L. JOHNSON  
Woman's College

**A MESSAGE FROM DR. GAMBRELL**  
"He Being Dead Yet Speaketh"

Some years ago Dr. Gambrell, the peerless "Commoner" among Southern Baptists, was discussing the subject "What Can Pastors Do For Christian Education?" and said among other things:

"The first thing a pastor can do for Christian Education is to prepare himself to serve the cause. If the pastor simply allows the matter to be thrust on himself and the church he should lead, he can do very little. He must prepare himself for this service, as he prepares himself for any other work in his church. This means he must inform himself on the subject, study it till it is part of his life and ministry. There is no more inspiring subject for the pastor, and it falls in admirably with all his pastoral duties. Only when we have pastors educated to lead for Education can we bring the strength of the denomination into use for Christian Education. And until Christian Education is rooted in the churches, we can never fully employ our strength for world-conquest.

"Having adequately prepared himself, the pastor can teach his people the truth concerning the rightness and the usefulness of Christian Education. Teaching is fundamental to any great and enduring success along any line of Christian endeavor. Christian Education rests on sound New Testament principles. It can be made to grip the consciences of Baptists, who have a duty to perform concerning it. The pastor is the man to teach his people. I say again, teaching is fundamental. The people must know before they do. Enlightenment must precede enlistment. The pastor must teach.

"Having taught the people, the pastor can lead the church to give Christian Education a place in the work of the church, along with missions and other church activities. This will be a long step forward in most churches. Once Christian Education is properly planted in a church, it will be comparatively easy to grow it. The wise pastor will never forget that all the great things grow, and this leads to the next thing a pastor can do for Christian Education.

"The pastor will show his wisdom in the way he nurtures the principles and the spirit of Christian Education in the church and in individuals in the church and congregation. Illuminating public discourses and discussions will prove highly useful. But the pastor can do far more than preach Christian Education: he can talk face to face with his church leaders and commit them to the cause in a practical way. Every church has a leadership within its mem-

bership. The wise pastor can set this leadership to a progressive program for Christian Education.

"The pastor can deal effectively with parents touching their sacred duty to educate their children and to educate them under Christian influences. There is untold waste of young life because parents do not understand what is best for their children. To give parents, many of them absorbed in money-making for their children, a right conception of life in its higher meaning, will turn many lives toward the best. Here is a great task for the pastor with a vision.

"And the pastor can turn the young people toward higher Christian Education by dealing with them, one by one, and in groups. Many of the finest young people have little or no encouragement to seek higher education. The pastor can show himself their wisest and truest friend by inspiring in them a worthy ambition and then directing them to the best schools for them. In this way he will save them to the broadest usefulness and grip them for the best service in the church.

"Further, the pastor can lead his people to give their money in ever-increasing sums while they live and induce some to provide for Christian Education in their wills. Great numbers of Baptists would give their money to Christian institutions to work on after their death if the matter were only properly talked out with them by some one they felt was not personally interested.

"The pastor, in ways that will occur to a thoughtful man, can make an atmosphere helpful and stimulating for the growth of Christian Education in his church. He can refer to the denominational schools and to any who are in them from the church or congregation. He can do the seemingly thing and pray for the schools and the people away from the church in them. What the tactful, aggressive pastor can do is to domesticate Christian Education in the very bosom of the church, making it a vital part of the inner life of the church."

—BP—

"Two percent of our young men go to College. Ninety percent of our men of influence and power come from that two percent."—R. W. Jopling.

—BP—

On Sunday, August 23rd, Secretary H. L. Martin of the Education Commission supplied for Dr. Charles S. Henderson at the First Baptist Church, Greenville. Pastor Henderson, who was in Georgia on his vacation, is held in deep affection by the people, and all phases of the work indicate splendid leadership and beautiful cooperation.

**WOODROW WILSON ON AMERICAN EDUCATION**

"The American college has played a unique part in American life. It formed men who brought to their tasks an incomparable morale, a capacity that seemed more than individual, a power touched with large ideals. The college has been the seat of ideals. The liberal training which it sought to impart took no thought of any particular profession or business, but was meant to reflect in its few and simple disciplines the image of life and thought. Men were bred by it to no skill or craft or calling; the discipline to which they were subjected had a more general object. It was meant to prepare them for the whole of life, rather than some particular part of it. The ideals which lay at its heart were the general ideals of conduct, of right living and right thinking, which made them aware of a world moralized by a principle, steadied and cleared of many an evil thing by true and catholic reflection and just feeling, a world not of interests but of ideas. Such impressions, such challenges to a man's spirit, such intimations of privilege and duty, are not to be found in the work of professional and technical schools. They cannot be."—Woodrow Wilson.

—BP—

**WHEN EDUCATION IS DANGEROUS**

In a personal letter a few years ago our great Mississippi statesman, Senator John Sharp Williams, remarked, "A Godless education is dangerous."

The peril involved in a little learning, or in learning improperly applied, is amusingly illustrated in one of Bachelier's stories of a dog. "My neighbor said, 'I had taught this dog to find things I had hidden. One day I tied a fuse to a stick of dynamite and shoved the thing under a stump I wanted to blow out. I lighted the fuse and ran. Suddenly I saw the dog running at my side with the stick of dynamite in his mouth, the fuse trailing and sputtering behind him. He seemed to be saying, kind o' conceited, 'See how smart I am!' I tried to grab the fuse and smother it, but he dodged. I didn't have no time to argue with him so I just ran. He kep' close to me. I clim a tree an' done it supple—and saved my life; and I've always thanked God that dogs can't climb. I tell ye, an education is a bad thing unless you know what not to do with it and when not to use it.'"

An oft-quoted epigram says, "Your ignorant thief may rob a freight car, but your educated thief will steal the whole railroad."

—BP—

The office of the Education Commission (Room 6, Baptist Building, Jackson) is now provided with a supply of good literature on the subject of Christian Education, and will be glad to send leaflets, as needed, to any who request them of the Secretary.



DR. J. W. PROVINE  
Mississippi College



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## "THE CHRISTIAN COLLEGE AS A MISSION FORCE"

Mrs. A. J. Aven, President Mississippi W. M. U.

"If I had a thousand dollars to give away", said Adoniram Judson, "I would give it to a Christian College in America where, in building Christian character and training young men and women for service, you are raising the seed corn of the earth". Truly these words of the great-hearted missionary were spoken with the vision of a seer, inspired by the thought that out of our Christian Colleges must come the strongest, swiftest, truest messengers for the salvation of the world.

We read much today—in books, in magazines and in the daily press—of the reaction against religious education and mission teachings among our college students. I do not believe this is wide-spread, especially among the students of our smaller Christian colleges. Again it is claimed that a spirit of decadence has overtaken us. There may be some truth in this statement. The past decade has swept many things in on the college campus that have been hurtful. But over against this has been the open door of opportunity for the devoted, tactful, Christian teacher to show wisely the difference between "the things that can be shaken, so that those things which cannot be shaken will remain." An outstanding Christian layman said recently, "Much is to be learned by us all in what we call Christian Education. We must be alert and wise enough to make our Educational work missionary and we must make mission study educational".

My observation over a period of years has been, that in actual life situations and choices, the Christian college can go hand in hand with our churches in their conception of duty to those entrusted to their care. The world today is in great need of men and women of vision, conviction, and action. The proper place to enlarge the vision, intensify conviction, and stir to action is in the Christian college. Herein will the evangelized product of our churches find correlated education and training for higher Christian ideals.

Not that the Christian college as a mission force refers to any particular phase of missions but to the general idea of missions in all its phases—whether teaching the Word, training the workers, developing Christian character, calling out the called, or helping youth to find God's fertile field of service.

The history of a majority of our Christian colleges will show that they were chartered with the distinctive missionary idea, for training religious workers as well as other worthy citizens; and from the warm, genial atmosphere of these schools have come the missionary passion and enthusiasm that have blessed the world. In doing this, these same schools have not failed to keep their scholarship requirements equal to other schools—and unless we continue to stress this first aim and ideal of our Christian schools—to put special emphasis on their work of teaching and training young people for a definite mission in life, there would seem to be no reason for maintaining such schools.

Several difficulties face one in an attempt to set forth facts on such a subject. At once we are apt to theorize rather than present true and tried facts, and again our personal desires may overbalance actualities. Therefore I have sought to bring for your consideration some vital truths from the campus life of some of our long estab-

lished colleges. From a number of enquiries sent out, the following were received:

Baylor University has a right to rejoice in her unusual record, when the Dean observes, "that their school was founded in prayer and the missionary spirit, that one out of every eight missionaries that have ever gone out under our Foreign Mission Board, was a Baylor University man or woman." Nor is it hard to understand the principal contributing influences to such a history, when we learn that, "the life that denies self and gives all in time, work, talent and influence, is exemplified in many lives,—teachers and pupils,—on our campus, and the result of such living is bound to be felt. And too, our great mission-hearted President made a thousand opportunities always to exalt mission ideals and purposes".

Outstanding at Furman University, says one, is "the Christian atmosphere of service, with special emphasis on missions and missionary addresses, thus helping and strengthening students in their decisions for larger life service".

From Woman's College, Greenville, S. C., the President writes, "Nowhere is there more persistent appeal to the highest Christian motive than in a Christian college. The constant effort in our college is to lift the students out of narrowness and littleness and selfishness and bring them into sympathy with our Lord's world-wide mission of service to mankind." It is not strange that under such influences as these, young women and young men of serious purpose should find their hearts turned toward the great work of Missions.

Obviously the above facts are of compelling interest, but what has been the mission force and influence of our own colleges? Throughout its long history, Blue Mountain College has led its young women gently into the full knowledge and aspiration of noble Christian and missionary ideals and efforts—helping hundreds of young women to understand and interpret the "all things" of Christ, not in the light of a fad, nor a "temporary expedient", but a vital effort to unify the whole life.

Though younger in years, Mississippi Woman's College is truly exemplifying the spirit of its motto, "a School with a Mission". This mission is emphasized and demonstrated in many ways in the daily contacts of life. Mission Study and Mission contact are given their rightful emphasis, which gives to the thinking and alert student an enlarged horizon, and a new interpretation of the reality of Christian service.

Looking back over a history of one hundred

and five years, the head of the Department of Christianity says, "I would not hesitate to designate the CHRISTIAN SPIRIT of Mississippi College as its most potent Mission Force. Linked with this I would emphasize the Christian life, the Spirit-filled personality and the influence of some devoted teachers whose lives have touched to a greater or less degree most of the student body; a program of Biblical instruction and religious education which reaches 75% of the students each year; the religious activities of the students, which have long been a part of our history, and on which a new emphasis has been placed in recent years. Outstanding is the co-operating ministry and influence of the Clinton Baptist Church, with its varied program of religious and mission activities, offering to the college students one of the greatest opportunities for self-expression in the Christian life."

Thus we are led to believe that just as the proper conditions will bring about an intensified interest in intellectual and physical development, so the properly developed mission atmosphere will become pervasive, constructive and powerful in mission ideals. It will not "be thought a thing incredible" to find in our colleges where the mission consciousness is stressed and developed that the inevitable result will be a strong mission force and an enlarged number of workers whose ideals compass the world.

—BP—  
A LETTER

August 31, 1931.

Miss Fannie Traylor,  
Secretary, Mississippi W. M. U.,  
Jackson, Miss.

Dear Miss Traylor:—

Please allow me, by vote of the Baptist Education Commission, to express through you to our sisters of the Mississippi W. M. U. our deep appreciation of your kindness in inviting the Secretary of the Commission to prepare material for a program on Christian Education as a feature of your September "Week of Prayer." Such timely thoughtfulness, so characteristic of our consecrated Christian women, is very encouraging to us; and we feel that the program, as you will carry it out in your societies, should mean much to Christian Education and especially to our approaching Campaign.

Again thanking you, and with best wishes ever,  
I am

Cordially your brother,  
—H. L. Martin,  
Executive Secretary.



BLUE MOUNTAIN COLLEGE B.S. U. COUNCIL



# CHRISTIAN EDUCATION A NECESSITY

Prof. W. H. Sumrall, Ph.D., Department of Education and Psychology, Mississippi College

Before we can intelligently discuss the need for Christian education it is necessary for us to define what we mean by education. Education has been defined by educational theorists and laymen through the ages. Plato thought education was to train the guardian of the State to be philosophical, high-spirited, swift-footed and strong. Comenius thought education was designed to teach "virtue and piety" to the young. Spencer conceived education to be a preparation for "complete living". The great educational philosopher of the present time thinks education is "growth". That eminent psychologist, Dr. E. L. Thorndike, thinks education is the "production of useful changes in the individual". I might go on naming great men and their definitions or conceptions of education but these will suffice.

As I think of education, both from the theoretical and practical standpoint, I am inclined to favor Dr. Dewey's idea of education as explained by Dr. Thorndike's terminology. If education is living and growing, and if this growth is in the right direction and toward the right goals of life, then what kind of education will best produce that growth? Before we proceed further let me list the particular phases of growth which cover the category I want to discuss. These are as follows: growth in knowledge, growth in skills, and growth in ideals. The first of these—growth in knowledge—covers a very important field of education, but it is not the most important, even though it probably serves as the basis of other types of growth. To be sure, we must know before we can do. And we must have data to reason from before we can reason. We must know facts before we can have ideas about things. Concepts come from the bundle of precepts that we have. Knowledge, therefore, is basic to our growth in higher realms. We must know how to read, write, spell and manipulate figures before we can gain much knowledge from the past generations. Of course not all our knowledge comes from "books", but the past lives only through recorded deeds of those who have gone before.

The second type of growth is growth in skills. Skill comes from correct practice. Skill in manipulation of figures comes from continuous practice in dealing with them. Skill in playing baseball, or any other game, comes from persistent and painstaking practice within the activity itself. Skill, as important as it is in this complex society of specialization, is not the most important type of education.

I maintain that the acquisition of ideas, and these emotionalized into ideals, is the most important development to be attained. Our ideas cause us to act as we do. Our ideals are the remote goals which direct us in our whole trend of life activities. These ideals are our standards—our criteria of life, which we consciously strive to attain. They determine the final outcome of every individual life. No one ever rises above his ideals.

Now the question naturally arises, What kind of education can best produce these useful changes in individuals? What kind of an educational institution can hold out the highest ideals of life to our young people? What type of education is best designed to furnish those ideals which are so necessary to teach our young men and young women? This brings us to the important question of what kind of an institution can by purpose and design, teach those high ideals which are found only in the perfect example, Jesus Christ. Only a Christian institution, founded particularly for that purpose only, can teach, directly, those ideals of life as found in the life and works of Him who is the embodiment of all that is high and holy and pure. A state institution does not, neither indeed can, teach Christianity as it ought to be taught. Every State church on the earth is a spiritual tyranny and monstrosity. By all means let Baptists hold to their age-old contention for the separation of church and State. But since the State cannot teach religion in its schools, what shall be our attitude toward public education? We

would hasten to avow our unreserved sympathy and co-operation with the State as far as the State can go. We are the unfaltering friends of public education! The State must educate for self-protection. But when all is said and done, we must, in all conscience, as Christians, build and maintain schools which shall be fundamentally and aggressively Christian. All knowledge, all skills, could not save Egypt, Greece, Rome and all other fallen nations of the world. Since a State institution cannot and should not attempt to teach religion as we think it ought to be taught, there can be but one conclusion to the whole matter: Only a Christian institution is the kind of institution that can adequately teach the type of education that is finest and best for mankind. We must anchor our education on the Rock of Ages if we are to persist and exist as a nation of the earth.

If our Christian institutions fail to teach those fundamental Christian ideals to our young people, then these institutions have no place in our educational system. The State provides for the teaching of knowledge and skills and, to a limited extent, ideals; why further tax ourselves if we do not provide an opportunity for our young men and young women to acquire a superior type of education to that provided by our State institutions? I maintain that they do not have a right to exist if they do not provide this superior type of training. I believe, on the other hand, that they do provide a finer and superior type of education, but I also believe that much improvement can yet be made in our institutions. May we ever strive to make and keep them genuinely Christian!

## HAD TO DIG

Said the little red rooster: "Believe me things are tough.

Seems that worms are scarcer, and I cannot find enough;

What's become of all those fat ones is a mystery to me;

There were thousands through that rainy spell—but now where can they be?"

Then the old black hen who heard him, didn't grumble or complain—

She had gone through lots of dry spells, she had lived through floods and rain.

So she flew up on the grindstone, and she gave her claws a whet,

As she said: "I've never seen the time there weren't worms to get."

She picked a new and undug spot; the earth was hard and firm.

The little rooster jeered: "New ground! That's no place for a worm."

The old black hen just spread her feet—she dug both fast and free.

"I must go to the worms," she said; "the worms won't come to me."

The rooster vainly spent his day, through habit, by the ways

Where fat, round worms had passed in squads back in rainy days.

When nightfall found him supperless, he growled in accents rough:

"I'm hungry as a fowl can be. Conditions sure are tough."

He turned then to the old black hen, and said: "It's worse with you;

For you're not only hungry, but must be tired, too.

I rested while I watched for worms, so I feel fairly perk.

But how are you? Without worms, too, and after all that work?"

The old black hen hopped to her perch and dropped her eyes to sleep,

And murmured in a drowsy tone, "Young man, hear this and weep:

I'm full of worms and happy, for I've eaten like a pig;

The worms are there as always—but, boy, I had to dig!"—Selected.

"Education without religion is simply veneering rotten wood."—Bishop Welsh.

A Christianized education is essential to an educated Christian.—President Thompson, Ohio State University.

It is not merely begetting that makes the father, but also the imparting of a noble education.—John Chrysostom.

"The most truly practical education is that which imparts the most numerous and the strongest motives to noble action."—Thos. Davidson.

"To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant."—Prof. G. A. Coe.

"The educated man who lacks character labors under a heavier handicap than the uneducated man who has integrity."—Theodore P. Shonts.

"Two per cent of our young men go to college. Ninety per cent of our men of influence and power come from that two per cent."—R. W. Jopling.

Pastors and other church workers will please use the stamp on church bulletins and Sunday School literature for keeping before the people the every member canvass to be conducted later.

"Any system of school training which sharpens and strengthens the intellectual powers without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing."—Victor Cousins.

District associations begin September 8th. During these meetings we expect to have presented the whole purpose and plan of the every member canvass. The objective is a pledge from every member of every Baptist church for all the causes fostered by the Denomination.

We learned with deep regret that Dr. Norman W. Cox, for several years the honored pastor of the First Baptist Church of Meridian, has tendered his resignation to become pastor of the First Baptist Church of Mobile, Alabama. Dr. Cox has entered vigorously into all phases of our Baptist work in Mississippi and will be much missed among us.

Secretary H. L. Martin spent Sunday in Rankin County with Pastor C. J. Olander of Brandon, visiting two country churches during the day and speaking at Brandon Sunday night. Pastor Olander has just returned from his vacation, and is leading his people out in a great way for all our Kingdom enterprises.

The Baptists of Mississippi will be grieved to know that Dr. W. M. Bostick, the efficient pastor of the Clarksdale church, has tendered his resignation to accept the care of Parkland Baptist Church, Nashville, Tennessee. We congratulate our neighboring state upon this valuable capture, and shall follow our friend to his new field with prayers and best wishes. His leadership at Clarksdale has been greatly appreciated.

## MUSINGS OF A CHUMP

Yes, sir, I am a member of the church and prominent in it, too. I teach in Sunday School, sing in the choir, testify in prayer meeting and keep myself in the lime-light of all that goes on. You just ought to hear me tell our pastor how very much I appreciate his wonderful sermons. How much do I pay? Why do you ask such a personal question? I regard that as a very private matter and consider your question impudently impertinent. I believe in letting the ones do the paying who want the blessing paying brings. I consider that I am doing a great deal for the church to give it my presence. You know a refined, cultured, well dressed family like mine is coveted by every church.

Yours truly,

—A. Chump.



# BAPTIST LEADERS AND

## A SYMPOSIUM

The following statements as to the importance and value of Christian Education, prepared at the request of Secretary H. L. Martin by some of our best-loved Baptist leaders, will no doubt be read with interest by our people:

Missions (including church and home evangelism) and Christian education are the two feet upon which the Kingdom of God moves forward. All our Baptist people now recognize the necessity of missions, but there is not an equal recognition of the necessity of Christian education. American education is largely secularized and it is secularizing all of American life. Without knowing it, the leadership of America is more and more falling into utter secularism. Never before were our Christian schools so important. They are not receiving the support their importance deserves, either by the patronage or by the gifts of our Baptist people. Oh, that our Baptist people would use their great ability to make their schools strong as well as Christian!—Dr. W. J. McGlothlin, President, Southern Baptist Convention, Greenville, S. C.

Thoughtful womanhood looks to the Christian school to supplement and complement fully the training of the Christian home. These two institutions largely determine the character and destiny of our youth. Indeed, so powerful is the school, it is said whatever we wish to introduce in the mind of a nation, we must begin by introducing in the school. Baptist womanhood looks to our Christian schools alone for the development of true and stable leadership in the realm of faith, and in the world of thought, of learning and letters. The Christian school teaches young people not only how to think and how to live, but how to live intelligently and abundantly. The usual product of the Christian school is an intelligent, talented life, dedicated to the service of mankind in the name of Christ. It is not too much to say that any people through its homes and in its schools may write its own epitaph.—Mrs. W. J. Cox, President, Southern Baptist W. M. U., Memphis.

During the summer there has been an excellent opportunity to observe the work and influence of graduates of Baptist schools of Mississippi. One of these occasions was at the assembly in Florida, at which time an alumna of Mississippi Woman's College was entering upon her duties as state leader of W. M. U. young people. There was every evidence that her alma mater had well prepared her. At the assembly in Oklahoma there was an average of 150 in the women's mission study class, one unusually interested and interesting member being a loyal alumna of Blue Mountain College. The unusually impressive Bible teacher at this large Oklahoma assembly was a Mississippian from Texas with the scholarly stamp of Mississippi College. Just as these three bring honor to their alma maters, so I might illustrate from other highly constructive Christian work which here in the homeland and in at least eight foreign countries I have personally observed. For the Christian school—its faculty, student body and graduates—the Christian can never give adequate thanks to God and to those who support such schools by their gifts of money and students.—Miss Kathleen Mallory, Corresponding Secretary, Southern Baptist W. M. U.

It can be said very truly that our American Baptist colleges had their immediate inspiration in Foreign Missions. Only one Baptist college (Brown University, founded in 1764) existed in America before the birth of the modern foreign mission movement.

When Luther Rice returned to America from Burma in order to stir up foreign mission senti-

ment and find reinforcements, he saw at once the necessity of having a Baptist college in which to train these missionaries and other Christian workers. He led in founding and developing Columbian College, Washington, D. C. As our Baptist mission life has expanded since that day, so has the Christian college enterprise.

This is a natural development, for just as a nation when aroused to conquest marshals its men and trains them for service, so must a Christian denomination when it feels the urge of conquest. In proportion as we realize we have a world mission will we see the necessity of having trained men for performing it. Foreign Missions and the Christian college go hand in hand. The college is not only the training-ground, but it is in a very large degree the recruiting-ground for foreign missionaries. These two great movements, Foreign Missions and the Christian College, are the two phases of a great task. They cannot perform their functions without each other. They should not even if they could.—Dr. T. B. Ray, Secretary, Foreign Mission Board, S. B. C., Richmond.

Christian schools, colleges and seminaries are primarily for the purpose of training ministers and leaders for Christian work. In this they are missionary agencies. The religion of Jesus is a teaching religion. The preaching of the Gospel requires intellectual power as well as heart power. An ignorant ministry can only serve an ignorant constituency.

Christ did not send apostles out until after He had given them an intensive three-year course in the principles of the Divine religion, and not then until after the Holy Spirit had come upon them to bring to their remembrance all the things that He had taught them. In our mission work we are to follow His example and send out only the best trained workers.

Christian schools, colleges and seminaries are agencies of untold value in the missionary enterprise. From the latest statistics available it is shown that of American missionaries in the foreign fields 84.3% were trained in denominational colleges and 7.1% in state colleges and universities. Of our home missionaries 84.8% received their training in denominational colleges and 6.3% in state schools. Of students in theological seminaries 80.9% were prepared in denominational colleges and 6.6% in state colleges. In other words, denominational colleges, as contrasted with all other institutions of higher learning, furnish more than 80% of the trained ministers of all denominations and practically 85% of all the missionaries both at home and abroad. Without the Christian college the missionary movement would not have an adequate source of supply for its missionaries.—Dr. J. B. Lawrence, Secretary, Home Mission Board, S. B. C., Atlanta.

There is no more interesting aspect of our general Sunday School work in the South among Baptists than the contribution made by our colleges. They have introduced our courses wherever there was a class which made it possible to do this. They have taught our methods and made the Sunday School a reality to such of their students as could be brought within the reach of these special classes. The great point of advantage in this is that we are reaching men and women who are not to be professional religious workers. It is true that we reach the prospective pastors and this is always a great advantage; but the Sunday School and the B. Y. P. U., with kindred organizations, must depend upon the help of the lay members of our churches. Every pastor welcomes an intelligent and well informed group in his congregation and especially among those inclined to undertake a definite work.

It is no small thing to have young people come back home with an intelligent conception of the

work of a modern Baptist church. If to this is added some activity while in college it is so much the better, but at any rate as our colleges send out intelligent young men and young women as active members of our churches, with an understanding of how a church works, by that much they are serving their day and generation, and are worth the Baptists' support.—Dr. I. J. Van Ness, Secretary, Sunday School Board, S. B. C., Nashville.

Throughout its history the Southern Baptist Theological Seminary has received the great majority of its students directly from the Christian college. Our Southern Baptist colleges are the recruiting ground for the Seminary. Young men studying in these institutions are already in vital touch with the work of the Kingdom of God, and especially with Baptist church life and work.

If our Southern Baptist colleges were to go out of business, the work of the Southern Baptist Seminary would be terribly crippled. We rejoice in the fine work now going on in our Southern Baptist colleges.—Dr. J. R. Sampey, President, Southern Baptist Theological Seminary, Louisville.

The Southwestern Seminary is vitally connected with and has great responsibility to the Christian college, and great appreciation for that noble force who constitute the vital elements of strength in the building of Christian civilization, the big Christian college family throughout America.

The Southwestern Seminary was born in the heart of Baylor University, a noble Christian institution. Its early childhood was fostered and fed by the forces that built Baylor; it came out of that noble parentage almost Job-like, full grown, and owes its debt of gratitude to that institution and other like institutions.

Its entire faculty was trained in Christian schools. Most of its students had their literary training from Christian colleges, and the same vital energies that grow a Christian college are the energies that feed the Southwestern Seminary. Without the Christian college Southwestern Seminary would be greatly, greatly crippled, and without the Seminary the Christian college would also be crippled. So, there is a vital, living relationship between the two.

The Southwestern Seminary faces with gratitude the opportunity of cooperation in building the Christian civilization with the Christian college. We join hearts and hands with that noble family of faculties and students in the Christian colleges with a living, vital determination to give a trained leadership to the forces of God in the construction of the Kingdom of God and the kingdom of man.

Anywhere we can help, we gladly do it, and we crave the cooperation, love and support of the Christian colleges throughout the land.—Dr. L. R. Scarborough, President, Southwestern Baptist Theological Seminary, Fort Worth.

The Baptist Bible Institute realizes that the Christian college is of the greatest importance in the training of workers who are to do the best service for our Saviour. Many of our students, after being here for a part of the course, and sometimes even after they have finished the full course, decide to go back to one of our colleges and complete the unfinished studies. They realize that the greatest and best service includes the best training. May God's richest blessings be upon our Christian colleges.—Dr. W. W. Hamilton, President, Baptist Bible Institute, New Orleans.

One may suppose that the care of aged ministers and missionaries is so far removed from the work of the Christian college that there are no common bonds between them. Such is not the



# CHRISTIAN EDUCATION

The well balanced instruction given in Christian colleges certainly does not make their graduates not only familiar with, but sympathetic toward every social and religious obligation. Aged Ministers' Relief is a social and religious task and so fits in with other social and religious activities that no student can be said to be truly educated who is not deeply concerned about it, and certainly the aged ministers of the Southern Baptist Convention, large numbers of whom are graduates of Christian colleges, have not lost interest in Christian education. The Relief and Annuity Board is deeply concerned for the welfare of every Christian institution that we have and rejoices in their success. The failure of Christian colleges would amount to failure all along the line. No denominational agency or institution would prosper if the colleges were to fail. Therefore, the Relief and Annuity Board bids every such institution God speed.—Dr. T. J. Watts, Executive Secretary, Relief and Annuity Board, S. B. C., Dallas.

The intelligent layman regards the Christian college as a large factor in promoting Kingdom progress. If properly conducted, it is a vital missionary agency. It not only provides a trained leadership, but promotes a spirit of loyalty to the Lord's work among its students.

The layman thinks it should not only prepare the young men who are called to preach to "serve their own generation by the will of God", but it should give to the Kingdom a company of professional and business men who have had training in Stewardship, Missions and the other vital doctrines of the Bible. The Christian college therefore should give to the churches not only a trained leadership in the pastors, but a group of people in the pew who are sympathetic and who will reinforce their pastors in "every good word and work."

Such laymen will be loyal to the Christian college in giving it both their patronage and financial support.

The Baptist Brotherhood warmly endorses such an institution and thinks that men of means can do better than to invest liberally in the Christian college.—Dr. J. T. Henderson, Secretary, Baptist Brotherhood of the South, Knoxville.

The faculty and the students make a college. Hence, a Christian college is composed of a Christian faculty and a Christian student body.

A Christian college is missionary in spirit and in practice. This is true because Christianity is always missionary in spirit and in practice.

Therefore, should there come into a Christian college a student who is not a Christian, influence will be exerted in his behalf, because Christian teachers and Christian students are always missionary. If a college is not missionary, it is not Christian.

Hence, there is perfect harmony between State Missions and the Christian College. The State Mission work is dependent upon the Christian college for prepared workers, both in the churches and out on the mission fields. The early Baptist churches in Mississippi, and the early associations, in their desire to do mission work in the State, began to advocate Christian schools in order to provide a trained ministry.

On the other hand, the Christian college is dependent upon the mission work for its patronage and financial support; for the State Mission work evangelizes and organizes the evangelized into churches. So, the Christian college cannot thrive without State Mission work; neither can State Mission work make its best contribution without the Christian college.—Dr. R. B. Gunter, Secretary Convention Board.

Christian Education has been the means of developing, in Christian womanhood, latent talents that have been wrapped in napkins unused, and

has released and sent them out to bear messages of good tidings around the world.

The products of our Christian colleges are inextricably a part of the entire life of the Woman's Missionary Union in its work at home and abroad. They, by their knowledge, love and service, have contributed largely to the quality of our W. M. U. life. This steady stream of trained young women has been a great factor in enlarging our tents, lengthening our cords and strengthening our stakes.

They form an unbroken chain of efficiency running from the least to the greatest part of the machinery of our organization, through which the motive power radiates its influence, "That the world may know".

This contribution to Kingdom work alone will justify the existence of our Christian colleges a hundred fold.—Miss Fannie Traylor, Secretary Mississippi W. M. U.

Religious (Christian) Education is a task in which every church should be wholeheartedly engaged since Jesus commanded us to "go, make disciples, baptizing them and teaching them to observe all things" which he had commanded. No church should neglect this command. The urgent need of most of our churches today is consecrated and trained leadership. The denominational or Christian college, where Christian citizenship is kept to the forefront, is the best place to receive effective and distinctive training; therefore, the Sunday School Department of the Mississippi Baptist Convention Board is for the success of our colleges and will cooperate to its full limit in any way to accomplish the desired ends.—J. E. Byrd, Secretary, Sunday School Department.

My conviction regarding the Christian college is that it offers three advantages over other schools:

The atmosphere in which a student receives his training means everything. From the president down, the members of the faculty of a Christian college are not only Christian, but have as their primary objective the production of outstanding Christian character rather than merely outstanding scholarship. They usually produce both. The soul grows large when cultivated in an atmosphere produced by deeply consecrated teachers.

The Christian college majors in Christian education. The Bible has first place in the curriculum, and all other subjects are taught in the light of Bible truth.

The promotion of church and denominational life through the religious organizations fostered by the Christian college is the third advantage I offer. The Y. W. A. and the B. Y. P. U. develop the qualities of stewardship and cooperation, sending back to the churches zealous supporters of the church and denominational program.

These three advantages justify any additional expense necessary in sending a boy or girl to a

CHRISTIAN college.—Auber J. Wilds, Secretary, B. Y. P. U. Department.

Christian Education has been one of the leading factors in the Baptist ranks of Mississippi for over one hundred years. Through our many trials and tribulations we have had patience and hope, and the one redeeming factor in sending out better trained and more efficient men and women for service in church work is through the Christian college.

When I had to decide for myself and my boy his present and his future, the only thing that I could see and feel for him was to help bear the burden and place him in a Christian college.—Rev. Wayne Alliston, Superintendent, Mississippi Baptist Hospital.

We at the Orphanage believe in Christian Education. We believe in it to the extent that we practice it. So far as I am able to find out, every person reared in the Orphanage who has gone to college, has attended a Christian college, supported by a Christian people. Almost all the Superintendents of the Orphanage have been trained in our Christian colleges, and many of the employees have secured their training in such colleges. The present Superintendent is a graduate of a denominational college in Ohio, and of another institution which emphasizes Christian Education. Our Christian schools are at the crossroads—they need our prayers, material support, and loyalty.—O. C. Miller, Superintendent, Mississippi Baptist Orphanage.

During the recent Student Retreat at Ridgecrest, the student adjustment group of the body, after a thorough discussion, voted six to one that, as contrasted with the state school, the denominational college was the best for a student from the standpoint of his spiritual welfare. The students frankly discussed some weaknesses noted in denominational schools and pledged themselves to work towards eliminating these weaknesses.

Too much could hardly be said in praise of the work being done this summer throughout the state by the young people from our various colleges. These young people in a systematic way are visiting the churches and speaking in behalf of our denominational work. They are receiving a cordial welcome, and the addresses delivered cannot fail to do great good.

The Executive Committee of the State Convention Board, together with several pastors and other leaders, held a meeting in Jackson Tuesday to work out plans for putting on of the South-wide Every-Member Canvass among Mississippi Baptists. We shall hope to give our readers a full report of the meeting, and trust that we shall all enter unreservedly into this most important movement.



LIBRARY BUILDING, MISSISSIPPI COLLEGE



## With Our Presidents

### MISSISSIPPI COLLEGE President J. W. Provine

September ninth will mark the opening of what promises to be one of the most outstanding sessions at Mississippi College in the 105 years of her successful existence.

The minds of Mississippi people are turning to the college this summer as never before with the result that registrations in the Freshman Class on that date will doubtless exceed that of any class in recent years. The interest manifested by those of the upper class who will return, coupled with a splendid organization of the student body, lends every indication that this session will be one of paramount importance in the history of Mississippi College.

To meet these fine men a strong faculty has been provided; a faculty which will rank scholastically with the best that any school of even a much larger enrollment will provide; a faculty of men experienced by years of guidance of these impressionable years; a faculty, capable and efficient, but best of all, a faculty of Christian leaders whose teachings are basically and fundamentally sound.

Ample equipment in every department, the result of continual additions, will aid this great student body in securing the best training possible. This equipment consisting of libraries, laboratories, apparatus of every description, is thoroughly adequate for their training needs. Nine campus buildings, too, provide every comfort and convenience.

The student body activities and the extra-curricular organizations apparently will have their best year. Mississippi College had at the Student Retreat at Ridgecrest, N. C., one of the largest, most outstanding and most enthusiastic delegations at that great meeting. A special program of activity is being sponsored by the Baptist Student Union and the director of student activities, Chester Swor. The band, which recently won special military citations, and the glee club, under excellent leadership, view their best years. The athletic program, operated on

an exceptionally high plane, with other organizations, completes the list of units which bring honor to the institution they represent.

Negotiations are under way whereby the alumni may be better organized and kept posted on the plans and operations of the college. Ratliff Hall is being remodeled with the view of establishing a Self-Help-Club which will reduce the expenses to meet the economical needs.

In short, every factor seems to weld itself into the plan that will give the college an excellent year. With the cooperation of the many friends of the college, it can then best be able to return to Mississippi Baptists for these things which are provided—men who are leaders; men who are equipped for the needs of life; and men who are active Christians.

Clinton, Miss.

### MISSISSIPPI WOMAN'S COLLEGE President John L. Johnson

The opening of the Woman's College just two weeks away finds us optimistic as we look forward to our twentieth session. While we are perhaps subjected to the most strenuous competition that any one of our colleges has to meet, being only four miles from the largest and most popular of the State Colleges, and within a short radius of a large group of the state's strongest Junior Colleges, these conditions have only given us a greater faith in the mission of the Woman's College to carry the highest type of Christian Education to the young womanhood of our state.

The meeting of the Mississippi Baptist Assembly in July last upon the campus of our school gave a new impetus to our work in the hearts of the three hundred and fifty delegates in attendance.

The condition of our equipment is the best in the last ten years; the debt of the college is the smallest in this period of time; the spirit of our last student body was the highest we have ever known in all our history.

With hearts full of a sincere de-



ADMINISTRATION BUILDING, BLUE MOUNTAIN

sire to have a part in carrying on every department of our denominational work we send our loving greeting to our brethren and ask for an enlarged continuation of their prayers and support.

Hattiesburg, Miss.

### BLUE MOUNTAIN COLLEGE President Lawrence T. Lowrey

The religious interests of Blue Mountain College students are cared for by a group of officials and teachers of beautiful Christian spirit; by a student secretary, now entering her fifth year at Blue Mountain, who devotes her entire time to the personal, spiritual welfare of the students, and coordinates and directs their religious activities; by the Baptist Student Union, B. Y. P. U.'s, Y. W. A.'s, L. S. B., S. S., and other religious organizations made up of a remarkably fine group of girls, about one-fourth of whom are daughters or sisters of former Blue Mountain students; and by one of the best Baptist churches in the State, located on the college campus.

The academic interests of the students are cared for by a faculty composed of men and women of rare native ability, splendid training, and sympathetic insight, and with an average tenure in Blue Mountain of about fifteen years. Library, laboratories, etc., are ample and effective for high grade work.

The social life of the students is provided for by faculty committees and various student organizations, especially three literary-athletic-dramatic-social groups called Eunomians, Euzelians, and Modenians, to one of which each student belongs. Mrs. Berry, for half a century the other-mother of all Blue Mountain girls, has general oversight of all social and religious activities.

Esthetic tastes are pleased with the surpassing natural attractiveness of the site. The beautiful hill known as "Blue Mountain", from which the college and the town take their name, is one of the loveliest spots in the country. The huge forest trees—there are forty different varieties on the campus—; "The Dell" with its numerous springs of pure free-stone water, and the innumerable shrubs and flowers which dot the campus, furnish a setting rarely equalled for an educational institution. The classic architecture, especially of the three newest buildings, and the expert landscaping of the grounds, enhance the natural allurements of the place.

Business training in elementary

form is provided for every student. Each of them keeps a cash book showing her receipts and expenditures, and the courses in the commercial department may be completed without extra charge by any student who desires training in typing, stenography, book-keeping, and other secretarial courses.

Physical training is provided in regular classes, and those who are interested in outdoor sports may take advantage of the concrete tennis courts, concrete swimming pool, basket ball grounds, and a nine hole golf course constructed solely for use of college faculty and students.

Every building in which every boarding student rooms, dines, or recites, is constructed of brick. Only the infirmary and the home economics practice home are frame buildings—both neat, one-story houses.

Expenses are surprisingly low—quality of advantages considered.

Blue Mountain, Miss.

"People will not swallow what is dry. Paul was profoundly doctrinal, but there was a pathos and a passion and love that glorified the doctrine."  
—Gambrell.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

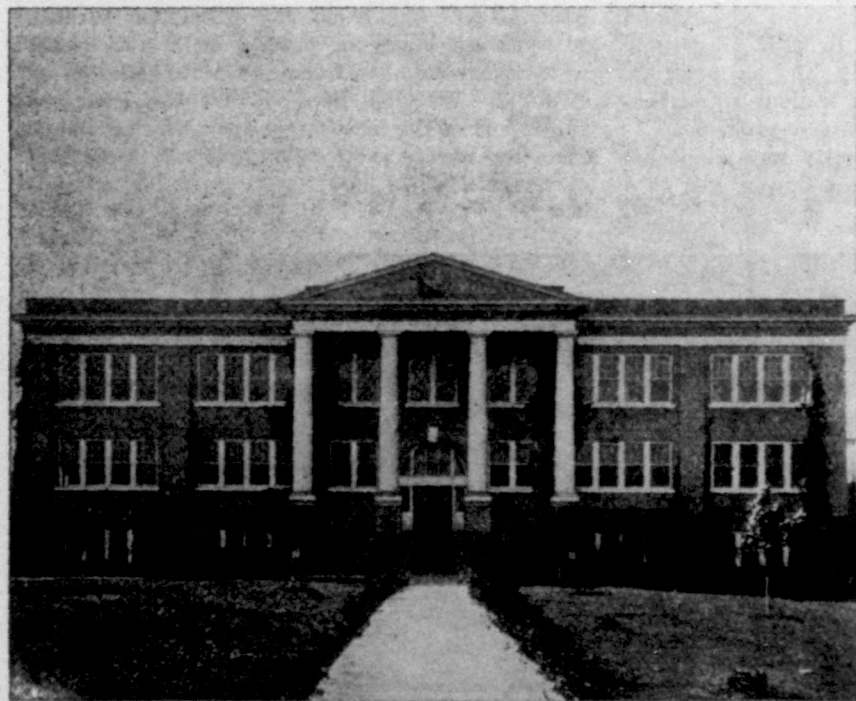
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TATUM COURT (ADMINISTRATION BUILDING), WOMAN'S COLLEGE



# RELIGIOUS LIFE AT BLUE MOUNTAIN

Miss Sibyl Brame, Yazoo City

Cool punch, music, flowers, smiling girls, and greetings from a bright-eyed student secretary—that's a Freshman's first glimpse of religious work at B. M. C.; that's her introduction to the Student Room, the center of our B. S. U. life. She soon finds time to read the inspiring mottoes on the wall; to talk to the "Baptist Student Girl" and subscribe to the magazine; to discover invitations to a welcome reception for the next night, an interesting Y. W. A. program for Wednesday night, Sunday School and B. Y. P. U. on Sunday, and prayer meeting every day.

With an attractive, consecrated student secretary serving as constant inspiration and help, noon-day prayer meetings providing spiritual food daily, a Life Service Band enlisting girls for definite service, and other wide-awake organizations giving instruction and training, Blue Mountain College provides a happy, every-day, all-year religious life. Of course there are such high spots as study-course weeks with the important visitors they bring, trips to student conferences with the zeal and help they add, the revival in the church each year with opportunities for real soul-winning, the annual offerings to the Home for Blind Girls in China, the W. M. U. Lottie Moon Gifts, and the special weeks of Vocational Emphasis and Evangelism.

Surely the inspiration, experience, and results of such work mean much to each Blue Mountain student, to the college they serve, and to our denomination as a whole.

—BR—

## "WHAT WOMAN'S COLLEGE DID FOR ME"

Miss Frances Landrum, State Young People's Leader

Woman's College sent me to a Chemistry Professor who said to our class the first day, "Young ladies, we will be able to analyze a great many things in this laboratory. I hope you will discover new truths about the scientific composition of many materials we use every day, but I want you always to remember this: The greatest thing in all the world can never be analyzed in a chemistry laboratory. Don't ever let science shake your faith in a God who can create love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Science is helpless before such eternal verities. They are not

Cut yourself?



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to be analyzed. They are to be lived."

Woman's College sent me to the studio of a Musician one day during a majestic electrical storm. Together we were discussing Chopin's "Raindrop Prelude" and Beethoven's "Sonata Pathétique" when suddenly a flash of lightning and a mighty clap of thunder startled us. He was the first to speak. "The old masters of music have done much for us. Ours is a goodly heritage, but no human master can ever embody such power and majesty as that. When I hear such tones proclaiming the handiwork of the One Great Master I always think, 'What is man that thou art mindful of Him?'"

Woman's College sent me to a chapel service once a day that thrilled my heart with its quiet organ prelude, its singing, its devotional reading of God's Word and its character-building addresses.

Woman's College sent me into a dormitory to live with Christian girls who helped me to make of "the timber of my life not a tavern but a temple" and "the words of my every day, not a reproach but a song."

Woman's College sent me into a land of art and romance as I studied and learned to love so dearly the famous pictures that hung on her walls.

Woman's College sent me into Immanuel Baptist Church where I saw Christ lifted up, not only in lives but in gifts—where I saw Him in the hearts of my dear Sunday School boys whom I still love devotedly.

Woman's College sent me out into the world with an eager desire to live the abundant life in Christ that I had experienced there, to know the true dignity of simplicity, to possess "the hidden fragrance of a kindly heart" and to seek the "simple beauty of a useful life that never dazzles and never tires."

—BR—

## CHRISTIAN ACTIVITIES AT MISSISSIPPI COLLEGE

Rev. B. H. Lovelace, D.D., Clinton

I am happy to report that our prospects for the coming session are rosy with promise. We have the largest Freshman class in several years, in spite of the proverbial hard times.

We are prepared to offer to our students the following religious set up for the session now about to open:

A well organized Sunday School, with six organized classes for Mississippi College men, and one for the co-eds—all manned by thoroughly competent teachers:

Seven Senior B. Y. P. U. organizations, doing an excellent grade of work;

An active Y. M. C. A., headed by one of our most consecrated young laymen;

A noon-day prayer meeting, which gathers for twenty minutes six days in the week;

A dormitory group prayer meeting, which is held every morning before breakfast;

College chapel services four days in the week;

An active ministerial association; The mid-week prayer service at the church, in which the students take a major part;

The Sunday night preaching service which (except for the sermon) is entirely in the hands of our students;

An active B. S. U. organization, which correlates and co-ordinates all of the religious activities on the campus;

And all of the above student activities are under the supervision of Chester E. Swor, one of the most efficient Student Secretaries in the entire South.

—BR—

## THE CHRISTIAN COLLEGE—THE "WEST POINT" OF GOD'S KINGDOM

By Rev. W. L. Howse, Marks

West Point Military Academy was opened, by an act of Congress in 1794, to educate and properly fit young men for commissions in the United States army. For years its alumni have borne a distinct stamp, and its graduates have proved the merits of their training on the field of battle.

As West Point trains the soldier for his duty to his country so does the Christian college fit its students for the life of a Christian soldier, and equip them for service in the Kingdom of God.

It is a significant fact that the nucleus for the extensive system of education that we have today was formed of Christian colleges, having as their prime objective the education of ministers. Out of the twenty-four colleges founded before the nineteenth century, the only one not created by a church was the University of Pennsylvania, but even this had the Bible for a text book. Harvard, William and Mary, Yale, Brown and others were erected as "West Points" for the training of the soldiers of the cross. However, at the present, the field of Christian education is left almost entirely to the denominational college and university. It is to the denominational schools that we are turning more and more for Christian leaders.

When we consider the statistics available concerning this matter we are more than justified in asserting that as West Point is to the U. S. army so is the Christian college to the Kingdom of God. The following extract from an address delivered before the Religious Education Association by Joseph W. Cochran, gives us some significant facts. The number of recruits for the ministry and missionary life, while not telling the whole tale of religious leadership by any means, is worthy of consideration:

	State Universities	Christian Colleges
Theological students	6.6%	80.9%
Foreign missionaries	7.1%	84.3%
Home missionaries	6.3%	84.8%

"It is apparent that the State and undenominational institutions provide less than 20 per cent of men for the ministry at home and abroad and of women for missionary service. Denominational colleges furnish over 80 per cent of the ministry and a large proportion of workers in Christian associations, social settlements, charity organizations, and other forms of social and religious activities."

Confronted by a situation like this, the churches feel that they are duty-bound to maintain their own schools in order that they may suc-



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cessfully carry on the great work of Christianizing the world.

Nor is it alone for the fields of religious activity that our denominational schools furnish leaders. A few years ago investigation was made of the proportion of leading men supplied by Christian colleges. Eighteen of the twenty-six Presidents of the United States were college men; sixteen of these were from Christian colleges. Eighteen of the twenty-six recognized masters in American Letters were college men; seventeen of the eighteen were from Christian colleges. Of the members of Congress in 1905 receiving college education and prominent enough to be mentioned in "Who's Who," two-thirds were graduates of denominational colleges.

From the statistics compiled for the Southern Baptist Convention for 1931 we find that in our senior colleges we have 834 ministerial students and 178 student volunteers; and in our junior colleges 341 ministerial students and 142 student volunteers.

When we consider these numbers who are specializing for Kingdom service and innumerable others who will be efficient Christian laymen it seems fitting indeed to say that the Christian college is the "West Point" of God's Kingdom.

—BR—

"A college which is not Christian is no college at all. For the faithful, hopeful, loving treatment of persons as free beings of boundless capacity and infinite worth is at once the essence of Christianity and the distinguishing mark of the true college."—President William DeWitt Hyde.

—BR—

"The denominational college which is dominated by Christian aims and pervaded by a strong Christian spirit, preserving an atmosphere of true liberty, free from a narrow and sectarian spirit, and maintaining a staff of instructors who rank with those of other institutions, has a place which is not only secure, but of growing importance."—John R. Mott.

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## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Our journey began on last Tuesday, as I told you. We spent several hours on Tuesday evening in Memphis with our son and daughter who live there, the parents of Adele and Mary, who are members of our Circle. The next morning we reached McAlister, Oklahoma, and were met there by a niece and nephew, with whom we were soon speeding over the 75 miles between there and Durant, Okla. We spent at Durant two full and strenuous days, for here where we had left 19 years ago, two sisters and their husbands and young families, we found no less than 30 kinpeople, all with their receptions, of the name of Mason. Older Masons and young Masons, born Masons and adopted Masons, fair and dark Masons, grandfathers and grandmothers, sons and daughters and grand-daughters, all were alike, it seemed, in one thing, that they were so glad to see us. One tiny nephew called us Uncle Plautus and Aunt Julius, which was as near as could be expected of him. And such meals! We found chicken was heaped so high on the large platters that it might have made the papa and mamma chickens weep if they had seen it, but it did not make us weep. It was accompanied by nearly everything else good to eat, and was enjoyed by us and numbers of Masons. Indeed, the scales say about me this noon that I have gained 2½ pounds, since I weighed in the station in Jackson, but you need not believe they tell the truth, for they are not like figures that can't lie.

Last evening after supper, some of us went for a ride of 60 miles, 30 there and 30 back, across the border into Texas. We passed over the beautiful new bridge at Dennison, not much short of a mile long, and went along the fine highway to Sherman, then back to Durant. This morning, we left there at six o'clock for the second more than half of our journey. An hour or two ago, we passed thro' the oil regions of Seminole and Shawnee, not far from Oklahoma City. It was a strange sight, such as I never saw before, but I must stop now. When I write again, I hope we will be in Colorado Springs, at home awhile with John and Julia.—Don't forget the orphans, and keep on with the contests. Direct your letters to me, care Baptist Record, Jackson, Miss., and I will get them.

With love,

Mrs. Lipsey.

### BIBLE QUESTIONS No. 10: Elisha For Those Under 12

1. When Elijah first saw Elisha, what was Elisha doing?
2. How did Elisha make the water of Jericho good to drink?
3. How did Elisha save some young preachers when they were eating poisoned soup? 2 Kings 4:38-41.
4. Tell how Elisha fed 100 men with 20 loaves of bread and a few ears of grain. 2 Kings 4:42-44.
5. How did Elisha cure Naaman the leper? 2 Kings 5:10.
6. What was Elisha's servant named?

### For People Over 12

1. Tell the story of the young preacher's widow, who went to Elisha when she was in great trouble. 2 Kings 4:1-8.
2. What did a rich woman at Shunem do for Elisha's comfort? 2 Kings 4:8-11.
3. What did Elisha do for her?
4. How did Elisha make an iron ax-head to swim?
5. What did Joash the king say to the dying Elisha, and what did he mean? 2 Kings 13:14.

6. What strange thing happened when the bones of Elisha were touched by a dead body?

### PRIZE WINNERS FOR AUGUST

For Children Under 12

Sarah L. Gunn.

For People More Than 12

Ora V. Myrick.

### ANSWERS

By Sarah L. Gunn.

1. Jesse.
2. Saul.
3. Goliath. He was six cubits and a span tall.
4. Small, round flat stones. He picked up five.
5. Jonathan. He gave David his robe, and his apparel even to his sword and girdle.
6. Absalom. He got caught in the thick branches of an oak, and a certain man cast three darts into his breast.

### ANSWERS

By Ora V. Myrick

1. He would do a thing in Israel that the ears of everyone would tingle. I will perform against Eli all things which I have spoken concerning his house. When I begin, I will end.
2. As Samuel was offering up the burnt offering, the Philistines began to war against Israel. The Lord made thunder upon the Philistines, and discomfited them.
3. Saul.
4. Smite and slay Amelek.
5. It repenteth me that I have set up Saul to be King: for he is turned back from following me, and hath not performed my commandments.
6. A woman said, "Whom shall I bring up unto thee?" "Samuel", said Saul. So she brought him up.

Neshoba, Miss.

Dear Mrs. Lipsey:

I am answering the questions today. I go to Sunday School every Sunday. I am 9 years old today, Aug. 17th. This is my first letter to the Page. I will close for this time.

Reid Rhodes.

We welcome you to our Page, Reid, and am glad you are answering the questions. Come again soon.

Lucedale, Miss., Aug. 16, 1931.

Dear Mrs. Lipsey:

It is raining very hard here and has been almost all day.

I am sorry to hear of T. C. Burney, Jr.'s, death.

I have a fine pure-bred collie dog. Her name is Nellie. She will chase the cows and pigs. I like her very much.

We have lots of chickens and two cows and two calves. They are all pretty.

I am sending the answers to the Bible questions. I looked in the Bible for the answers to them all. They are for the children under twelve years of age.

Enclosed find 25c for the orphans. I will try to send more next time.

Your friend,

Sarah Lloyd Gunn.

You are mighty well off in animals, aren't you, Sarah? Have you named the pretty calves? Our calf was named Cita, (pronounced like Seeta). She loved watermelon.

Thank you for the money.

Passenger (alighting from an airplane): "Thanks for de two rides, boss."

Aviator: "Two rides; what do you mean, we had only one ride."

Passenger: "No, sah, two rides; dat was ma first and ma last ride."

### CLARKE COLLEGE

Newton, Miss., Aug. 22, 1931.

Dear Brother:

The twenty-fourth session of Clarke College will open its doors on September 8. Evidences point toward a very fine increase in enrollment over that of last year.

In view of the above facts I should like to call your attention to our purpose and plan with reference to the college's operation. The purpose of Clarke College is to develop Christian character and efficiency. The operation of the college will be on the basis of proven principles of finance. The program of work anticipates the individual needs of students—it will utilize every student in a definitely helpful way and thereby greatly reduce loafing and other attending evils. Every member of the faculty is eminently efficient and possesses strong character. The college will put forth every reasonable effort to keep in touch with its patrons and inform same of students' progress, etc. It shall be sympathetic toward proper requests from patrons and friends. Clarke College will therefore be typically a school of the people, fostering the high ideals of Christian character and efficiency.

Clarke College is now accredited by the Mississippi Junior College Commission. The proper steps are being taken to insure the maintenance of this standard. Expenses have been reduced to a minimum. Total yearly expenses in the dormitory amount to around \$230.00. A further reduction, amounting to one-half the tuition, is accorded ministers' children. Girls may live in our Industrial Home and, thereby, reduce expenses about \$90.00. We have several cottages available to those in a position to use them. Several students may, at the beginning of the session, obtain jobs in town.

It will be safe from every standpoint for boys and girls to attend Clarke College. There is no extra charge for personal attention.

Since all of us are about the Master's business, let us better understand each other and, thereby, better unite our forces for Him. To this end I covet your cooperation in helping to accomplish a worthy task and can sincerely assure you of full reciprocation.

Sincerely yours,

—A. A. Roebuck,  
President.

### HILLMAN COLLEGE

Never before have such advantages been offered at "Happy, Home-like Hillman" as are planned for next session. Clinton has been an educational center for a century and offers many advantages not found in other college towns. The social and religious opportunities are exceptionally good.

The new brick homes for students on the beautiful Hillman campus furnish an ideal plan for keeping girls safe and happy. If there is ever a time in a girl's life when she needs the personal supervision for which Hillman is noted, it is during her first year away from home in college.

The prices for board and tuition are lower than in any other private or denominational college for girls in the state.

It is unusual for a school the size of Hillman to have a music department which surpasses many of the big institutions but the music teachers at Hillman have studied extensively on both continents and have had years of successful experience.

Hillman students are making remarkably good records in higher institutions. Be sure to read the Hillman advertisement in this paper.

—M. P. L. Berry, President.

—BR—

### SUNDAY SCHOOL ATTENDANCE, AUGUST 30, 1931

Jackson, First	583
Jackson, Calvary	724
Jackson, Griffith Memorial	370
Jackson, Davis Memorial	354
Jackson, Parkway	185
Jackson, Northside	50
Meridian, First	601
Offering \$35.38	

Brookhaven, First	448
Laurel, First	469
Laurel, West Laurel	407
Laurel, Second Avenue	306
Laurel, Wausau	56

August 23, 1931—Too late for last week

Laurel, First	495
Laurel, West Laurel	400
Laurel, Second Avenue	287
Laurel, Wausau	67

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## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

Hattiesburg, Mississippi.



## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### First Definite Announcements About Our Second Southwide B. Y. P. U. Conference

Mr. Auber J. Wilds,  
Oxford, Mississippi.

Dear Auber:

I am happy to announce that we have accepted a cordial and enthusiastic invitation from Atlanta to hold the Second Southwide B. Y. P. U. Conference in that city, January 12-14, 1932. The Conference will meet in the spacious auditorium of the magnificent new First Baptist Church.

The program is in process of construction. You will hear more of this later. It will bring a mighty challenge to the B. Y. P. U.'s of the South.

Entertainment will be on the pay plan, in the hotels of Atlanta. Please instruct your people to direct all inquiries concerning rates and reservations to Walter Ward, 68 Broad Street, Northwest, care North German Lloyd Agency, Atlanta, Georgia.

Railroad rates will be fare and a half for the round trip, on the identification certificate plan. A supply of these certificates will be sent to you later.

Our attendance goal, from outside Atlanta, is 2,500. I want to suggest a goal for Mississippi of 150. Will you accept that? I believe at least that many of your leaders and young people will attend this great meeting.

I will appreciate a word from you by return mail.

Yours for a dynamic, spiritual meeting,

J. E. Lambdin.

The above letter from Mr. Lambdin, Secretary and Editor of the B. Y. P. U. Department of the Baptist Sunday School Board, speaks for itself. Let me say that we sent right back to Mr. Lambdin a letter accepting the quota of 150 for Mississippi, and will be very much disappointed if we do not have that many or more to attend this conference. Let every B. Y. P. U. start now a fund for the purpose of sending at least one delegate to this conference.

### Sword Drill Contest

One of the most interesting features of the State Baptist Convention program this fall will be our Intermediate Sword Drill when we will have the winners in our six districts contest for first place in the state. The winner will represent Mississippi in the Southwide Sword Drill Contest in Atlanta during the Southwide B. Y. P. U. Conference held there January 12-14.

### Have You Elected Your Delegates To Your Association?

A good suggestion to our churches that have B. Y. P. U.'s is that they elect some of their well trained young people as delegates to the association. Give them this added responsibility and at the same time

give them this added knowledge and training in Baptist polity, and don't forget to include the B. Y. P. U. information in the church letter to the association.

### Whether the Pastors Do or Not

Usually we wait for the pastor of the church to take the initiative in all matters concerning the church, but whether the pastor does or not let the B. Y. P. U.'s during these next few weeks accept the challenge of adding a thousand subscriptions to the list of Baptist Record subscribers. The paper for the next four months for 50c.

### Thompson Organizes Senior Union

Recently the Thompson Baptist Church near Smithdale organized a Senior B. Y. P. U. and Mr. Burtrum Cockerham was elected president. Mr. Cockerham reports the union and his interest justifies us in saying that that union is destined to do much good in that church and community. We are happy to add them to our list that gradually climbs looking toward the 2,000 mark.

### Report of the B. Y. P. U.

Department of Greenville, Miss.,  
June, 1931

The B. Y. P. U.'s of First Baptist Church, Greenville, Miss., have increased in membership since our report last year. We have organized more unions. At that time we had only one Junior, one Intermediate and one Senior. Now we have a Story Hour, two Juniors, two Intermediates, one Senior and two Adults. Our Director is planning to organize another Senior in the early Fall.

A fine spirit of interest and co-operation exists throughout the seven unions.

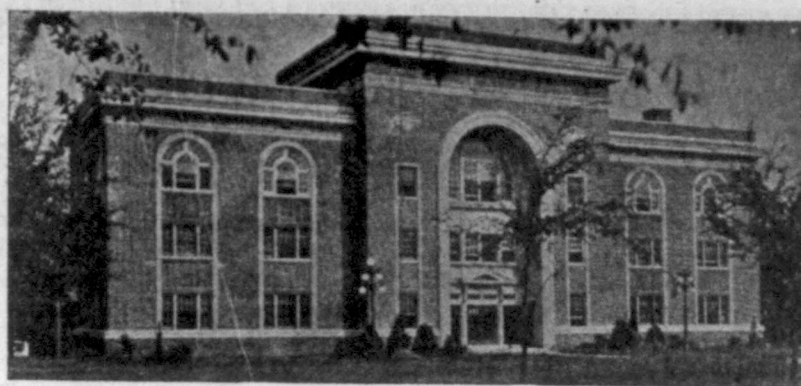
We have three Deacons in our membership and sixteen of our members are Leaders and teaching Sunday School classes and serving as secretaries in different departments.

We have eight members who belong to the Morning Choir and the evening choir consists mainly of the young people. The young men in our unions have taken the responsibility of ushering at the night service, and one of our young ladies is pianist for the evening service.

We had a marvelous Study Course in March, continuing for a week. Ninety members added, all passing written examination.

Last quarter we had four A-1 unions and an A-1 General Organization. We were all so happy over this. We have presented before our church a demonstration program on the Cooperative Program, as outlined in the B. Y. P. U. Magazine. We also presented the playlet "The Tale of a Tithe".

One of our Junior unions went out to another church and put on a program, and good results have



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come from that. Their membership has grown from 36 to 85.

We have been a member of the Deer Creek Associational B. Y. P. U. for a year and have had a good representation at every meeting and some of our members have contributed in some way to each program.

The new President of the Associational B. Y. P. U. comes from our church, also one of the Group Captains and the President for the past year was also from our church.

We have the finest pastor in the Southland. A splendid Director and a group of as good consecrated leaders as can be found anywhere.

We want your prayers that we may continue to grow spiritually and in numbers for this new year.

—Reporter.

James J. Hill, well-remembered railroad magnate, declared that the world is going to need in the future greater trained men, with greater character, and that the Christian college was the institution that would produce them. He said, with evident happiness, "I have sixteen colleges on my list to which I have given large sums."

It was time for the roll call at the Polish Institute. The professor sneezed and six students jumped to their feet and cried, "Present."

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## Baptist Churches Fooled

When a church treasurer said he had purchased envelopes at a big discount, we asked if he had compared NET prices with ours. He replied, "No." Immediately he was shown that other NET prices were not as low as ours.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

For

September 6, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: A Light Unto the Gentiles.

Golden Text: I have set thee for a light of the Gentiles, that thou should be for salvation unto the uttermost part of the earth. Acts 13:47.

Scripture for study, Acts 13:42-52; for supplemental study, Acts 13:13-52; Isaiah 42:1-25.

#### Introduction

The events of the lesson for this date follow in direct line after those of last Sunday's lesson, and according to good authority, in the year 48 A.D.

The missionaries are the same as last lesson, except that John Mark turned back at Perga, and went no more with them to the work.

After leaving Cyprus, the scene of last Sunday's lesson, these missionaries landed at Asia Minor, where, as already stated, Mark turned back. We have no scriptural account of any preaching due there at that time. As to why that was the case, one guess is as good as another. They were following the directions of the Holy Spirit, and I am sure in some way He indicated that they should pass on.

Their next stop was at Antioch in Pisidia, one hundred miles north. Here it is well to remember that they were sent out from the church in Antioch in Syria, and on this journey went as far as Antioch near the central part of Asia Minor.

The country through which they passed on this journey, is said to have been very dangerous; and it is thought that some of Paul's experiences as recorded in II Cor. 11:21-27, occurred on this journey, and at this time.

#### The Lesson Studied

In studying this lesson, the first thing of note, is the fact that John Mark turned back at Perga. We are not told why. But it is possible that the hardships were too much for him. Many preachers, missionaries, and even plain Christians since that time, have had a "Perga" in their experiences. The distances have been too long and pointed too far away from former things; the hardships and sacrifices have been too great for their powers of endurance; so, they have turned back, some even to the weak and beggarly things of the world and the flesh, and unlike John Mark, have never made their "come back". In after years, Paul and Barnabas, two of God's great men, were separated because of this man's failure. Reader, are you proving a weakling, a coward in these trying times through which we are passing? And are some of God's faithful servants being hurt, hindered and separated by your failure? Some of us are having a mighty hard time, and are hindered by those who should be

helping. Please see what help your pastor needs.

The next point of interest in this lesson, is that of Paul and Barnabas in the synagogue in Antioch on the sabbath. As stated in a former lesson, the Jews had the same Bible carried by the missionaries. They were also orthodox Jews, and at the accustomed place of worship at the appointed time. Thus far, they were on common ground; the break was to come later.

A study of Paul's sermon on this occasion, and delivered by permission of these in charge of the synagogue, shows how he, in one sermon, expounded the essential doctrines of grace as understood and proclaimed by New Testament churches and preachers now. So, if Paul was right we are also. Space forbids mention of more than one point. That was the resurrection of Jesus. All depended upon that. The same is true now. Admit His resurrection, which is the admission of the supernatural, and all necessary doctrines follow. Reject His resurrection, which is to reject the supernatural, and you have left nothing but evolution, the tap-root of present day Modernism. So, now, as in Paul's day, we have the resurrection of Jesus as the issue. It will increase more and more until God's two witnesses, after their dead bodies have lain unburied in the streets of Jerusalem for three and one half days, receive their spirits, stand up in the presence of their enemies, and in those bodies ascend into heaven. Reader, it will be too late for you to take a stand then; so take it now on the side where Paul stood.

Paul's sermon on this occasion was a glorious success. Jews, proselytes and Gentiles rejoiced in the glad tidings of the gospel of the grace of God. Salvation by faith in Christ without any admixture of works. But the next sabbath, when almost the entire population assembled at the synagogue to hear the great preacher, the prejudice of the Jews asserted itself, and the trouble began. Prejudice and Envy, twin sisters from the infernal regions, have wrought more havoc in the religious world, than any agency the Devil has used. There is hardly a church where they are unknown. Many have been the choirs, Sunday schools, missionary societies, and even churches that have been rent asunder by these hand maidens of hell. Many have been the preachers whose hands have been whitened, whose faces have become wrinkled, eyes dimmed, hands palsied and usefulness crippled because of the work of these imps of the unseen world. They will sink the ship on which they sail rather than admit their wrong and dump overboard their unholy cargo. Jonah was better than the best of them.

It was here that Paul turned definitely to the Gentiles, though he never ceased to love and long for the salvation of his own people. He recognized his debt to the whole

world, and to the limit, even to the surrender of his life, endeavored to pay it, always to the Jews first, then the Gentiles. How differently the world's religious history would read from what it does, had Christians always followed Paul's example. If twelve years ago, Southern Baptists had turned to a lost world with Paul-like zeal, with the gospel of the grace of God, in preparation for the imminent coming of Jesus Christ, instead of believing and teaching that He is at least a thousand years away, how differently our history would read from what it does. Our duty is to make disciples for Christ by preaching the gospel, and getting the world ready for him to come and set up His kingdom, and then reign with him on earth as he brings all things in subjection to His authority, and thereby makes ready to deliver all things into His Father's hands. Southern Baptists as no other people, owe to the world the gospel. Will we like Paul, endeavor to pay it? Or, shall we pursue our present course to the loss of all we hold dear? The sea was calm to the sailors when Jonah was thrown overboard. Moral: Throw overboard things objectionable so we can sail on.

—BR—

### THE BIRTHPLACE OF DR. E. Y. MULLINS

—O—

Last week it was my gracious privilege to be with Dr. Ben Ingram down at historic old Union Church, and one afternoon, knowing my great admiration for Dr. Mullins, he and Dr. Grafton and Bro. Cubet took me way back into the hills of Franklin County, not only miles from a railroad, but also miles from a public road, to the place of his birth. We stood on the very spot where our great world Baptist hero first saw the light of day, and with uncovered heads we thanked God again for what his great life had meant to us and to the world, and prayed that we his old students might honor him by faithfully carrying on the task that he committed to us. We could think of no comparison but the calling of Abraham out of Ur of the Chaldees, and how marvellously God used him for the accomplishment of His purposes.

I do not know whether it would be feasible or not, but if so I would like as one of his old students to start a small memorial fund, to place a marker at the place of his birth.

—B. H. Lovelace,

Clinton, Miss.

—BR—

"The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might become a Bachelor or a Master in almost any one of the best of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and their value to society, as if he had been educated in a non-Christian country."—President Thompson.

## In Memoriam

To Vernon,

Son of Dr. and Mrs. J. V. May  
God hath said to those who trust  
Him,

I will never, never leave thee,  
E'en tho' Death's dark vale, thy  
pathway shall dim  
Fear not, He will safely guide thee,  
To the mansions, blest and fair,  
Where joyful anthems ring forever,  
round his throne.

He shall wipe away all tears  
In the land that knows no sorrow  
Where all is joy and bliss, through  
fadeless years.

Oh what rapture to behold Him  
With our loved ones gone before  
Where they ring the golden bells,  
through eternity.

May our hearts be filled with glad-  
ness

In the pilgrimage to heaven  
Just to contemplate the fulness of  
God's love.

Comfortless, I will not leave thee  
"Be still and know that I am  
God"

Wondrous rest, to his beloved hath  
He given. —Aunt Sallie.

Mrs. Dewitt Barnes Sandifer

Mrs. Sandifer passed to her reward July 10, 1931. Rev. T. W. Talkington assisted the pastor in the funeral service at County Line Baptist Church.

She was a devoted wife, a loving mother, and a beautiful Christian character. It was a joy to be her pastor at Gatesville and know the family. Her husband, four sons, three daughters, other relatives and a great host of friends mourn her going.

May the loved ones look forward to meeting mother over there.

—M. P. Jones, Her Pastor.

Mrs. Bam Morris

Whereas, it has pleased the Almighty, the giver of all blessings, the dispenser of mercies, in whose hands are the destinies of men;

Inasmuch as He in His infinite wisdom saw that Mrs. Bam Morris had finished the work allotted her He extended a beckoning hand for her to come home.

She answered the call on the morning of July 1, 1931.

Resolved, That we bow in humble submission to God's holy will and say it is well.

We extend to her sorrowing husband and devoted children our deepest sympathy. We sorrow not as those that have no hope, for her long and pious life give ample evidence that her soul is even now entered into the haven of rest.

We the members of Concord Church do grieve at the loss of one of our oldest and most beloved members, she having joined Concord Church on Aug. 20, 1890, realizing that our loss is heaven's gain.

That this tribute, written in memory of Sister Morris, be spread on the minutes of the church as a perpetual memorial to her, a copy be given Brother Morris, a copy sent each of the county papers for publication.

Mrs. Zora Collins,

Mrs. Mary E. Collins,

Mrs. Mary E. Johnson,  
Committee.



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## East Mississippi Department

By R. L. Breland

### Notes and Comments

The writer was over in Neshoba County a day or so last week. He found matters religious moving along nicely.

Pastor W. W. Kyzar, of Philadelphia, was all smiles because of the appearance of a "Bill" Junior, coming to stay in his home last week. He was in Rienzi last week.

Rev. L. T. Grantham has located at Philadelphia and is pastor of a dozen churches over the county, more or less. He was in a good meeting at Pearl Valley at that time.

Rev. P. A. Davis was in the midst of his meeting at Mt. Nelson with Rev. E. A. Phillips doing the preaching. This old church, organized in 1843 by Rev. N. P. Clarke, has recently erected a new house of worship.

A county-wide B. Y. P. U. training school was in progress in Neshoba County last week. Bro. A. J. Wilds was leading in the work, assisted by Miss Durscherl and local talent.

The Yalobusha County Baptist Association will meet with Hopewell Baptist Church, eight miles northeast of Coffeeville, next week, September 9th and 10th, Wednesday and Thursday.

While in Philadelphia we were in the home of Mr. and Mrs. Hunter Wyatt. Mrs. Wyatt was one of the leading members of Burnside Church until recently when they moved to Philadelphia. That church has had a hard fight, under the able leadership of Pastor L. T. Grantham, but the victory is being gradually won for the truth.

The revival meeting is in progress with Coldwater Baptist Church, Neshoba County, this week. Pastor W. W. Kyzar is doing the preaching.

The writer began a meeting with Thomastown Baptist Church, Leake County, last Sunday, assisting Pas-

tor C. T. Johnson and his good people for a few days.

### Woman's Union Rally

The annual W. M. U. Rally of the Yalobusha County Baptist Association convened with Coffeeville Baptist Church on Wednesday of last week. The meeting was called to order by Mrs. J. W. Brown, Associational Superintendent. The Secretary, Mrs. Hugh Hyde, was unable to attend, so Mrs. Lizzie Pittman, of Oakland, was appointed in her stead. Devotional was conducted by Mrs. C. F. Nordan, prayer led by Pastor R. L. Breland. "Joy to the World" was sung, after which Mrs. Amos Johnston delivered the welcome address, which was responded to by Hon. G. E. Denley, of Scuna Valley.

Mrs. G. C. Cost discussed "State Missions and the Week of Prayer." Mrs. Ruth Barnes sang a beautiful solo; the chairman called roll of churches, a good percentage responded with good reports of the year's work. "Survey of the Fields" was discussed by R. L. Breland, followed by Mrs. J. W. Westbrook and Mrs. J. R. Markeete, of Water Valley; Mrs. J. W. Brown, Superintendent, gave a splendid report of the year's work; "Social Service", Personal Work, was discussed by Mrs. H. B. McPherson, of Oakland, and Mrs. J. W. Westbrook. A committee to look after the needy was appointed—Mrs. H. B. McPherson, Mrs. J. W. Westbrook, Mrs. O. H. Cohea, Mrs. W. H. Ballard and Miss Jessie Denley. \$3.04 were received for a poor family.

The Nominating Committee consisted of Mrs. O. H. Cohea, Mrs. R. L. Spier and Mrs. T. O. Tarver. They reported as follows: Officers for next year—Superintendent, Mrs. J. W. Brown; Secretary, Mrs. Lizzie Pittman; Mission Leader, Mrs. J. W. Westbrook; Stewardship, Mrs. G. C. Cost; Personal Service, Mrs. F. L. Hyde; Young People, Mrs. H. B. McPherson; Periodicals, Mrs. W. H. Ballard. Next place of meeting, Water Valley Baptist Church.

About fifty registered as messengers and visitors; Mrs. J. H. Peebles and Mrs. W. J. Gore were registrars. Miss Beth Criss was pianist. It was an interesting and helpful meeting. Mrs. Ned Rice, of

Charleston, was kept away because of sickness.

### The Lord's Supper

Perhaps the next phase of the Lord's Supper claiming our attention is the elements of the supper. And again let the Scriptures speak: "And as they did eat, Jesus took bread, and blessed it, and gave it to them, and said, Take, eat; this is my body. And He took the cup; and when He had given thanks, He gave it to them, and they all drank". Mark 14:22,23.

The Lord and His disciples were celebrating the world's last passover supper. When it was ended and all had eaten and were filled, had drunk to satisfaction, then Jesus took of the bread remaining from the passover meal and blessed and broke it. This was unleavened bread, with neither salt, soda nor other ingredients in it. Just the flour with water enough to knead it was all there was in it.

So the Lord's Supper is to use the same kind of bread, unleavened; just as pure as can be, typical of the pure Lamb that was to be sacrificed. The examples of Jesus are gospel messages and instructions for us just as much so as are His words of direct commands. The use of crackers, biscuits or any leavened bread as an element of the supper is contrary to Scriptural example.

As to the liquid element we are not so certain, for we are not told just what kind of "fruit of the vine" was used at the passover supper. The accounts given by the writers of the institution of the supper, and Paul in instructing the church at Corinth how to observe it, merely say "He took the cup". What was in the cup, save that it was "the fruit of the vine", we are left to conjecture.

When the Passover was originated, back in Egypt, nothing was said about drinks. The lamb was to be without spot or blemish and the bread was to be unleavened. So we have no instruction as to the character of the "fruit of the vine". It must have been red as it was used to typify the blood of Christ. Hence the use of white element or even pale in the supper would destroy the type. Red "fruit of the vine" must be "the cup" that is

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used as an element in the Lord's Supper. Whether it is to be fermented or unfermented we are not taught either in precept, word or example. I rather lean to the idea of a fermented "cup", as the impurities are then taken out, but that has no spiritual sanction. So I leave that matter to the convenience and opinions of each individual church.

The Lord's Supper has been so grossly abused in most all churches, using any old bread and any color of wine, until we have about destroyed its power and usefulness and it has become extinct in some churches. It is as essential and necessary to the strength and growth of our spiritual life as baptism, and so we should be careful to observe it regularly and careful in the elements used. Both are important, as much here as in baptism; as both teach by picture, and to destroy the picture by an unreal example is to destroy the message of the ordinance.

### BAPTIST BIBLE INSTITUTE BEGINS FOURTEENTH SESSION By E. F. Haight, Registrar

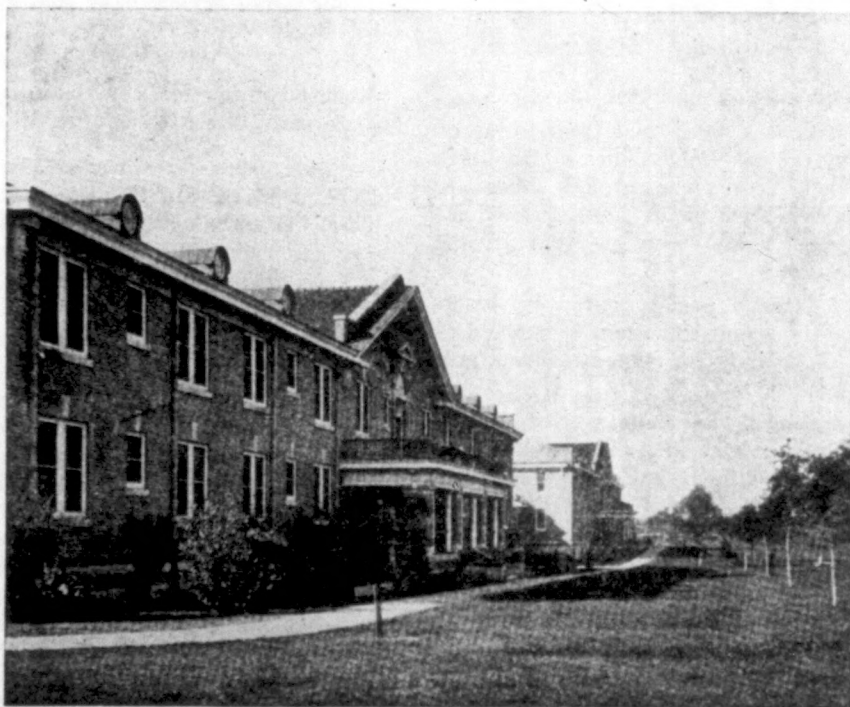
The Baptist Bible Institute will begin its fourteenth session Tuesday, September 22. A goodly number of students is expected from the several Southern states and from abroad. The opening exercises will feature an address by Professor J. Wash Watts and the installation of Professor Watts as head of the Department of Old Testament Exposition and Hebrew. The only other faculty change is the promotion of Professor A. E. Tibbs to become head of the Department of Religious Education. To accommodate a number of local Christian workers night classes in religious education are being planned. A prosperous and happy session is anticipated with the usual emphasis on practical missionary activities and thorough classroom work.

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## THE ANCIENTS ON EDUCATION

The natures that give evidence of being the noblest are just those that most require Education.—Socrates.

The particular training which always leads you to hate what you ought to hate, and love what you ought to love, in my view, will rightly be called Education. Although man is by nature a domesticated being, it is only by education that he becomes the best of all created beings on earth, and the nearest to God. But if he grows up without education, or with only a poor one, he becomes the wildest of all the creatures which the earth produces.—Plato.

Education can improve nature, but cannot completely change it.—Aristotle.

A good education is the first, second and last principal means by which youth becomes virtuous and happy; and all other advantages, as riches, high birth, beauty, etc., in comparison with such an education, are not worth striving after.—Plutarch.

Man is distinguished from other creatures chiefly in this: That the desires and actions of the latter depend only on transient impressions upon the senses; while man, endowed with reason, seeks the causes and consequences of things and lays down a fixed plan to live by.—Cicero.

The object of Education is not external show and splendor, but inward development.—Seneca.

As birds have born in them the capacity for flying, horses for drawing, so is the faculty of thinking peculiar to man. Although one man may possess more capacity than another, yet none can be found whom education cannot improve.—Quintilian.

It is not overloading with dead knowledge, but the purifying and strengthening of the moral feelings, which is the highest aim of education.—Lucian.

—BR—

## VAUGHN W. M. S. RALLY

—O—

The Baptist Woman's Missionary Society of Vaughan, Miss., held a county rally of the W. M. S. of Yazoo County Thursday, Aug. 6, 1931, at Black Jack.

Yazoo City, Eden and Benton had delegates. We were sorry Holly Bluff wasn't represented.

Dr. Lawrence Lowrey, President of Blue Mountain College, mother and aunt, Miss Gertrude Lowrey, were guests of honor on this occasion, being visitors in the Dr. Rush home.

The guests were met at the door by Mrs. J. P. Smith and her little band of helpers, Misses Ida May Dixon, Thorine Dixon, Elaine Pepper, Marguerite Pepper, Martha O'Riley, Lucile Teaster, Rosalie Hayden, Susie and Clorine Rush. After registering each guest was handed a flower, and then was ushered in and found a comfortable seat.

Mrs. B. C. Rush, the efficient President of the Vaughn W. M. S., presided. The following program was rendered: Song, "Love lifted me" by choir; prayer, Mrs. Young of Eden; devotional, Mrs. Joe F. Wilson; reading the 13th chapter of 1st Cor., making a very inspiring talk on Love, Faith and Prayer;

prayer by Mrs. J. T. Brister; address of welcome, Mrs. B. C. Rush; response, Mrs. Brame of Yazoo City; special song, Mesdames Dale, Hiedle and Luse.

Dr. Lowrey held the attention of the crowd 30 minutes, making a wonderful talk on Christian Education, showing clearly, by giving as examples some of the most outstanding products of several Christian institutions, that Christian Education was worth while.

The meeting adjourned at 12 o'clock for lunch. All were invited to partake of a bountiful plate luncheon which had been prepared by the hospitable ladies of the Black Jack neighborhood and served in picnic style under the shade of the stately oak trees in front of the church.

After a social hour very pleasantly spent, we again assembled in the church for the afternoon program at 1:15.

Song by the choir; prayer by Mrs. Brame; Mrs. F. C. Hayden gave the devotional, taking for her subject "Life Beautiful" stressing the seven points which make up the Life Beautiful. Prayer by Mrs. J. T. Brister, that we may all strive to live the Beautiful Life.

Carolyn Gay of Yazoo City told very charmingly about The Blind Girls' School in China.

Special song, "Who Could It Be",

Mrs. Dale and Mrs. Ware of Jackson.

We were happy to have as our guests the Methodist ladies of the Deasonville W. M. S., who expressed through their zone leader, Mrs. W. H. Ewing, and local leader, Mrs. Homer Frizell, their appreciation and joy of having the pleasure of mingling with the Baptist ladies of old Black Jack.

Business being dispensed with, meeting closed with prayer by Mrs. B. C. Rush.

—BR—

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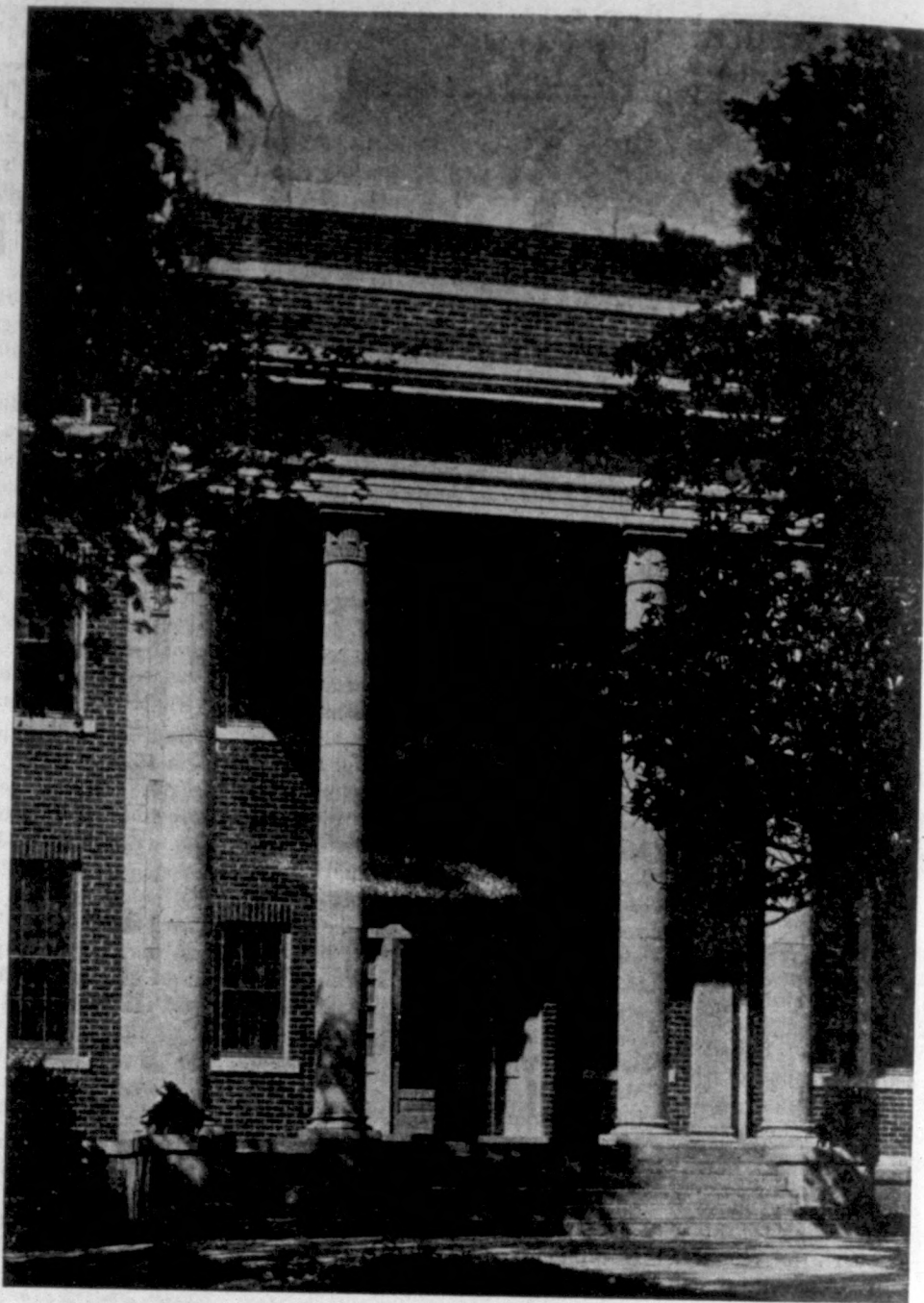
—BR—

"The most certain thing about a mule is his uncertainty."—Gambrell.

—BR—

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Two pickpockets had been following an old man whom they had seen display a fat wallet. Suddenly he turned off and went into a lawyer's office.

"Goodness," said one; "a fine mess, Wot'll we do now?"

"Easy," said his mate, lighting a cigarette. "Wait for the lawyer."—Ex.

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